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# INQUIRY

INTO

## THE PRESENT STATE

OF

## THE SEPTUAGINT VERSION

OF

## THE OLD TESTAMENT.

By the Reverend Dr. HENRY OWEN,

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AND

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LONDON,

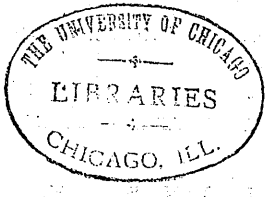
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" Nihil sanè optandum videtur magis, quam ut " Sacræ Scripturæ TEXTUM incorruptum, aut saltem " quam minimè corruptum ac depravatum habeamus; " utque ejus INTERPRETATIONEM maximè fidam, " omnium nimirum antiquissimam, ante controversias " inter Judæos ac Christianos ortas factam, summâ " cum curâ repurgatam ac restitutam, teneamus."

GRAB. Ed. LXX. Tom. ii. Prolegom. cap. i. § 8.




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# PREFACE.

PERSONS of different complexions will doubtleſs form very different opinions, both of this treatiſe and its author. The advocates for the integrity of the *Hebrew* Text will judge, on the one hand, that I have deviated as far and wide of the *truth*, as I have departed from the *reading* of the *printed* copies. The fautors of the *Septuagint*, on the other hand, may charge me with raſhneſs and want of diſcretion, for depreciating the value of ſo venerable a tranſlation. But to neither of theſe parties am I ſolicitous to make any other defence, than what is ſupplied by the book itſelf. Nor can I think, that any thing farther needs be added, to convince

the more candid and ingenuous of all parties, that I have done no injuſtice to the character of the Jews, in charging them with having wilfully corrupted their Scriptures.

Some few of thoſe corruptions, which I attribute to deſign, may, perhaps, be owing to other cauſes—to the negligence or ignorance of tranſcribers: and wherever they can be fairly accounted for on that principle, I am very willing they ſhould. And if the the ſixth and ſeventh verſes of the ixth chapter of ISAIAH, which I ſuppoſe, p. 47, &c. to be tranſpoſed, ſhould, after all, be judged to ſtand in their proper place; then let them retain their preſent ſituation; as, in either caſe, my reaſonings upon them, with regard to the *Greek*, are equally juſt and valid.

When theſe conceſſions are made, and the inſtances they refer to are deducted; there will ſtill remain a ſufficient number

of vitiated texts, to prove the point they are brought to eſtabliſh. More might eaſily be added. The corruption in *Deut.* c. xxvii. ver. 4. relating to the mounts *Ebal* and *Gerizim*, is well known; and muſt have been made with deſign by the one or the other party. The *Samaritan* and the *Hebrew* copies flatly contradict each other: and let which you pleaſe be the *genuine* text, the other muſt of courſe be an inſtance of *deſigned corruption*; — and a corruption too introduced by *Jews*; as both parties were of that denomination, and equally concerned for the honour of the *Moſaic* law.

But, if one inſtance of ſuch foul practice can be undeniably proved upon them, ſurely there is reaſon, and great reaſon, to ſuſpect, that, whenever they came to be hard preſſed, they practiſed the like in other places. If they made no ſcruple to corrupt their Scriptures *once*, what ſhould hinder them, on any urgent occaſion, from doing

it *oftner?* Whatever we may think of their boasted veneration for the sacred Text, it never seems to have been strong enough to withhold them from tampering withit, when it could be brought thereby to make either for the support of their cause, or the honour of their nation. Nor is this peculiar to the *Jews*.

"Iliacos intra muros peccatur et extra." Christians have been guilty of the like frauds; and, to serve a turn, have daringly interpolated, altered, or expunged, as best suited their purposes. An instance of this sort occurs in *Ezekiel*, ch. xvi. ver. 4. where the *Vatican* copy reads, Ἐν ὕδατι οὐκ ἐλάσθης, οὐδὲ κ. λ. But the *Alexandrian* has, Ἐν ὕδατι οὐκ ἐλούσθης ΤΟΥ ΧΡΙΣΤΟΥ ΜΟΥ, οὐδὲ κ. λ. There are two words dropt in the *Vatican* after ἐλούσθης, which seem to have been εἰς σωτηρίαν: for the *Vulgate* reads *in salutem*. The *Hebrew* word is לִמְשֹׁעַי, which we translate, *to supple thee*; and the *Targ.* of

JONA-

JONATHAN, *to cleanse thee.* But some over-zealous Christian, perceiving it sounded much like למשיחי, rendered it accordingly in the margin of his copy by τοῦ Χριστοῦ μου: and another, as zealous as himself, imagining it might supply a noble argument against the *Jews* in favour of *Christian baptism*, introduced it from the margin into the *Greek* Text; as it now stands in the *Alexandrian* MS. A clear proof, among several others, that, if the violent malice of the *Jews* did much harm to the *Septuagint* version, the indiscreet zeal of *Christians* did it likewise no small damage.

From this representation of things, I may fall, perhaps, under the censure of many, as if I endeavoured to subvert the foundation of religion; and to render revelation uncertain and precarious. But my real intention is just the reverse. The purport of my design is, to convince the world of the *corrupt* state of the *Septuagint* version,

as

as it ſtands in all the printed editions:—and conſequently, to convince the world of the neceſſity of *collating* all the MS copies of it, that are now to be found; and of bringing their *variations* under one view.

Such a Collation of the *Greek* MSS—eſpecially when preceded by an accurate one of the *Hebrew*—would be ſo far from ſhaking, as ſome apprehend, the foundation of religion, that it would contribute, in a ſignal and eminent degree, to "ſettle, ſtrengthen, ſtabliſh it." And how comfortable, how beneficial, would be the reſult! We ſhould then proceed on ſurer grounds; and, being more able to aſcertain the true text, might comment upon it with greater certainty, preciſion, and judgement: whereas, in the ſituation we are now in, we unwarily undertake to write comments on we know not what; and, while we mean to illuſtrate the *truths* of Scripture, are often defending the *errours* of tranſcribers.

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On this view then of its real design, the following work will stand, I hope, quite clear of all censures—excepting those which may be justly due to the faults committed in the execution of it. And even for *these* some allowance will, I trust, be made; when it is properly considered, how difficult it must be to avoid them, in a work that contains such a variety of articles—and some of them involved in great obscurity.

To conduct myself through these intricacies, I freely made use of all the helps that fell in my way. Such as I received from authors, I have faithfully acknowledged by quoting them. But the conversation of friends supplied me likewise with some valuable observations; for which I return them my thanks in a body, as I know not well to whom I may be indebted for particular instances. There is one observation, however, which I am bound in justice thus publicly

publicly to aſcribe to its proper author: and that is, the explanation of the precept about the cities of the *Levites*, delivered in p. 136. the firſt hint of which I received, ſome years ago, from my ingenious friend Mr. CANTON.

Upon the whole; the ſubject here diſcuſſed is, in my apprehenſion, of great importance; and highly worthy of public attention. I wiſh I may have treated it in ſuch a manner, as to engage the attention of the public to it. I can only ſay, that I have done all I poſſibly could, under the many diſadvantages through which I laboured. And I ſhall joyfully think I have done enough, if I ſhould prove at length the happy means of ſtirring up ſome other perſon, of more abilities, leiſure, and opportunities, to correct my errours, ſupply my defects, and carry on this deſign to perfection.

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# ENQUIRY

INTO

## The preſent State of the Septuagint Verſion.

### SECTION I.

THE learned Dr. HODY has, I think, clearly proved, that there was no *Greek* Verſion of the old Teſtament in being, before that which is called the SEPTUAGINT[a]:—that the *Septuagint* Verſion,

[a] Si credimus Commentariis, quæ olim ferebantur ſub *Ariſtobuli* nomine, exſtitit olim quædam *Pentateuchi* Verſio Græca facta non modo ante LXX-viralem, ſed et ante *Perſarum* imperium—eam vero mere fictitiam eſſe, et *Ariſtobulum* finxiſſe Verſionem quandam ante LXX-viralem exſtitiſſe, quo probabile fieret *Platonem* aliosque illos veteres Græcorum Philoſophos, e Lege Moſaica quædam deſumpſiſſe, mihi res videtur certiſſima, et minime dubia. Non modo S. Patribus omnibus, verum etiam *Joſepho*, *Philoni*, atque ipſi *Pſeudo-Ariſteæ*, ignotam fuiſſe iſtiuſmodi Verſionem, conſtat:

anciently ſuppoſed to have been made by ſeventy or ſeventy-two perſons, ſent from *Jeruſalem* to PTOLEMY PHILADELPHUS for that purpoſe, was really begun by the *Alexandrian* Jews; who, living among Greeks, and being long accuſtomed to their language, found it neceſſary to tranſlate the PENTATEUCH into Greek for the ſervice of the Synagogues[b]:—that this tranſlation of the PENTATEUCH, which was made by them about CCLXXXV years before the birth of Chriſt, was the whole they made at that time; as being the whole of what they read in their public ſervice before the reign

qui omnes de LXX-virali tanquam omnium prima loquuntur. HOD. *de Bibliorum Textibus Originalibus*, &c. Lib. iv. c. i. § 2.

[b] Hæc autem cum ita ſe habuerint, cum conſtet in Ægypto exſtitiſſe ſub *Ptolemæo Lagi* et *Philadelpho* tantam Judæorum multitudinem, facillima et admodum probabilis fuerit conjectura, non factam fuiſſe librorum ſacrorum interpretationem, ut reconderetur in Regia Bibliotheca, ſed ab Alexandrinis quibuſdam Judæis, vel ſponte ſua, vel ipſorum *Synedrii* juſſu, in gratiam popularium ſuorum ibi degentium; obſoleſcente nimirum apud eos Hebraica lingua, et Scripturis à majore illorum parte tum minus intellectis. Lib. ii. c. iii. § 2. Vide etiam cap. iv. ubi probatur, "Authores, Verſionis li-"brorum ſaltem plurimorum, fuiſſe *Alexandrinos*."

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of ANTIOCHUS EPIPHANES[c]:—that, when this ANTIOCHUS forbad the Jews, who lived in *Paleſtine*, to recite the LAW any longer in public—which obliged them to introduce certain portions of the *prophetic Writings* in its ſtead—the Jews of *Alexandria*, conforming themſelves to the mode and practice of their brethren in *Judea*, immediately tranſlated the PROPHETS; which, according to the example ſet before them, they read from thenceforth in their Synagogue-ſervice every Sabbath-day[d]:—

[c] Si dicamus Verſionem ſponte a Judæis in uſum popularium ſuorum factam fuiſſe, facillime cauſa aſſignari poteſt, quare libri tantum *Moſaici*, non tota ſcriptura, verterentur. Conſtat enim temporibus illis in Judæorum *Synagogis* lectam fuiſſe ſolam *Legem Moſaicam*, non reliquos libros. Lib. ii. c. vii. § 10. p. 175.

[d] Oſtendimus *Prophetas* tum demum in Synagogis legi incepiſſe, cum *Antiochus Epiphanes*, à Judæis appellatus *Impius*, lectitari pro more *Legem* vetuiſſet. Regnare cœpit in Syria *Antiochus* iſte anno circiter 5 *Ptol. Philometoris*, et obiit anno ejuſdem 17°. Hinc facile fuerit conjectura colligere quo circiter tempore *Prophetarum* libri in Græcorum ſermonem traducti fuerint. Judæorum nimirum *Hieroſolymitanorum*, qui libros jam *Prophetarum* in Templo ſuo, et Synagogis, legere conſueverant, exemplum amplecti *Alexandrinis* viſum eſt; et ideo *Prophetarum* interpretationi operam dederunt, gravibus quibuſdam (ut videtur) et doctis viris ad munus illud delegatis, ut antea fecerant eorum majores de *Pentateucho*. Lib. ii. c. ix. in principio.

and laſtly, that the OTHER Books of the Old Teſtament were tranſlated at different times by different perſons; and afterwards added to all the foregoing, in order to complete the Verſion[e].

This Verſion of the Old Teſtament, introduced into the world in the manner related, was doubtleſs compoſed with all the care, diligence, and fidelity, that a work of ſuch importance required. And though, as it came from different hands, ſome parts of it might be executed better than others; yet is there great reaſon to believe, that every part was as accurately done, as the judgement of the Tranſlators, and the reading of their Copies, enabled them to do it: and conſequently that the whole was in the main agreeable to the Hebrew Text, as it ſtood in thoſe days.

This we might infer from the common property of Tranſlations in general; which

[e] Florente admodum in Ægypto his temporibus Judaicarum rerum ſtatu, et libris *Prophetiis* edicto magiſtrorum publico in uſum Templi *Heliopolitani*, et Synagogarum Alexandrinarum, Græce tranſlatis; librorum reliquorum, ſi non omnium, quorundam ſaltem, interpretationi ſponte (ſic ſentio) manus admoverunt homines quidam privati. Ibid. § 2. p. 190.

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are always supposed to agree with the Originals from whence they are made. But with respect to this particular Translation before us, we have the unanimous suffrage of the ancient Jews, the most competent Judges, to assure us, that it actually did agree with the sacred Text, and justly express the meaning of the Hebrew [f]. For they not only extolled it as a true, faithful, and accurate Version; but received it on that footing into the Synagogue-service, and

[f] Judæorum illos sapientes Translationem Hebræo Textui conformem edidisse, evidens est. Hæc est *Philonis*, *Josephi*, Talmuditarum et omnium Judæorum sententia. MORIN. Exercit. Bibl. l. i. Ex. ix. c. 1. PHILO's Testimony runs thus. Σαφεστάτη δὲ τούτῳ πίστις· ἐάν τε Χαλδαῖοι τὴν Ἑλληνικὴν γλῶτταν, ἐάν τε Ἕλληνες τὴν Χαλδαίων ἀναδιδαχθῶσι, καὶ ἀμφοτέραις ταῖς γραφαῖς ἐντύχωσι, τῇ τε χαλδαικῇ καὶ τῇ διερμηνευθείσῃ, καθάπερ ἀδελφὰς, μᾶλλον δ' ὡς μίαν καὶ τὴν αὐτὴν ἔν τε τοῖς πράγμασι καὶ τοῖς ὀνόμασι τεθήπασι καὶ προσκυνοῦσιν, οὐχ ἑρμηνεῖς ἐκείνους, ἀλλ' ἱεροφάνλας προσαγορεύοντες, οἷς ἐξεγένετο συνδραμεῖν λογισμοῖς εἰλικρινέσι τῷ Μωσέως καθαρωτάτῳ πνεύματι. Hoc certissime constat (scilicet, Interpretes omnia exacte vertisse); sive Chaldæus (i. e. Hebræus) Græcam linguam, sive Græcus Chaldæum didicerit, in utraque Scriptura, tum Chaldaica (i. e. Hebraica) tum ejus Interpretatione, miratur germanitatem, imo rerum verborumque consonantiam adorat, non Interpretes illos, sed Initiatores et Prophetas appellans, quibus datum est sinceriissimas Mosis cogitationes assequi spiritu purissimo. De Vit. MOSIS, lib. ii. p. 659.

publickly read it in their religious Aſſemblies with the greateſt reſpect and reverence.

Now this procedure of the Jews we are here concerned to regard the more, becauſe they ſeem to have acted therein with great care, prudence, and caution. For, by the accounts delivered to us of this matter, it appears, that the Tranſlation of the LAW was critically examined, and compared with the Original, before it was admitted into their Synagogues: — and that, when it was approved and admitted, proper care was taken by them, that it might afterwards be preſerved in its genuine ſtate, free from errors and alterations. For "as they "enjoined, that if any one obſerved any "thing ſuperfluous, deficient, or faulty, in "any part of this Verſion, he ſhould in-"ſtantly make it known, that it might be "reviſed and corrected[g]; ſo they pro-

[g] Ἠξίωσάν τε πάντες, ὅτε ἱερεὺς καὶ τῶν ἑρμηνέων οἱ πρεσβύτεροι, καὶ τὸ πολιτεύμαλος προσηκότες, ἐπεὶ καλῶς τὰ τῆς ἑρμηνείας ἀπήρτισαι, καὶ διαμεῖναι ταῦθ' ὡς ἔχει, καὶ μὴ μεθακινεῖν αὐτά. ἀπάντων δὲ αὐτῶν ἐπαινεσάντων τὴν γνώμην, ἐκέλευσαν εἴτις ἢ περισσόν τι προσγεγραμμένον ὁρᾷ τῷ νόμῳ, ἢ λεῖπον, πάλιν ἐπισκοπεῖν τοῦτο καὶ ποιεῖν. φανερὸν διορθεῖν, σωφρόνως τοῦτο πράττοντες, ἵνα τὸ κριθὲν ἄπαξ ἔχειν καλῶς, εἰς ἀεὶ διαμείνῃ. Deinde et Sacerdos et ſeniores nounced

" nounced a dreadful Imprecation upon any " one that should attempt either to add or " diminish, or otherwise to vary from this " Translation — that what was then de- " termined to be right, might invariably " continue the same for ever [h]."

Interpretum et magistratus populi postulaverunt, quandoquidem fœliciter absoluta esset hæc interpretatio, ut rata permaneat, nihilque ex ea mutari liceat, quæ sententia cum omnibus placuisset, jusserunt ut prius si quis aliquid deprehenderet vel superesse legi vel deesse, diligentius inspectum et indicatum corrigeret; quando consultum esset ut res semel approbata rata esset in perpetuum. Joseph. Antiq. Judaic. Lib. xii. c. ii. § 12.

[h] Καθὼς δὲ ἀνεγνώσθη τὰ τεύχη, σάντες οἱ ἱερεῖς, καὶ τῶν ἑρμηνέων οἱ πρεσβύτεροι, καὶ τῶν ἀπὸ τῆ πολιτεύμαλος οἵ τε ἡγέμενοι τῆ πλήθυς, εἶπον· ἐπεὶ καλῶς καὶ ὁσίως διηρμήνευλαι, καὶ καλὰ πᾶν ἠκριβωμένως· καλῶς ἔχον ἐσὶν, ἵνα διαμένη ταῦτα ὕτως ἔχονλα, καὶ μὴ γένηλαι μηδεμία διασκεύη. πάνλων δὲ ἐπιφωνησάνλων τοῖς εἰρημένοις, ἐκέλευσε διαράσασθαι, καθὼς ἔθος αὐτοῖς ἐσὶν· εἴ τις διασκευάσει, πρασιθεὶς, ἢ μεθαφέρων, τι τὸ σύνολον τῶν γεγραμμένων, ἢ ποιέμενος ἀφαίρεσιν. καλῶς τῦτο πράσσονλες, ἵνα διὰ πανλὸς ἀέναα καὶ μένονλα φυλάσσηλαι. Postquam perlecta sunt ista volumina legis, adstantes et sacerdotes et Interpretes seniores, gubernatoresque civitatis, et ipsi principes multitudinis, ita dixerunt: Quoniam recte, sancte, et per omnia accurate perfecta est ista Interpretatio, par est, ut omnia permaneant in suo habitu, nec ulla fiat immutatio. Omnibus ad hæc cum approbatione acclamantibus, jussit *Demetrius* illos, ut haberent in more, imprecari dira illi, siquis immutaturus esset quid vel addendo, vel transferendo, vel auferendo. Quod recte fecerunt, ad hoc ut perpetuo conservarentur illa salva, et cum

Theſe meaſures the Jews are ſaid to have uſed: and ſince they are evidently ſuch meaſures as the zeal they expreſſed for the maintenance of their Religion would naturally prompt them to take, we may eaſily allow, notwithſtanding the Fables with which the account is otherwiſe crouded, that they actually made uſe of them. But, if they proceeded thus with regard to the LAW, we may farther conclude by parity of reaſon, that they ſtill employed the ſame care, when they afterwards admitted the Verſion of the PROPHETS—and ſo again, when they adopted the Tranſlation of the OTHER Books.

Now if this be allowed—and this, I think, we muſt allow for the ſecurity and protection of the genuine Reading, which the Jews were then ſolicitous to preſerve—it will neceſſarily follow, that the whole Verſion retained its true, original integrity, ſo long as the Jews retained a regard and value for it. For as this Verſion prevailed in the world, and daily met with more ge-

diuturnitate inviolata. ARISTEÆ Hiſt. LXX Interpret. ſub finem.

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neral reception, the Rulers of every Synagogue were careful, we may ſuppoſe, to procure a well-atteſted Copy of it, for the uſe of their public ſervice; and the ſeveral members of thoſe Synagogues, if not compelled by law, would yet be diſpoſed by the *love* of *truth*, to examine and compare their private Copies with that public and genuine ſtandard.

Whilſt the Jews therefore employed ſuch diligence about it, the genuine purity of the *Septuagint* Verſion muſt needs have remained in a great degree at leaſt, if not entirely, unblemiſhed. For few, if any errors could creep into their Copies in that early age, when they were carefully tranſcribed, critically examined, and publickly read in their Synagogues. And ſince no occurrence appears to have happened for a length of time, that could induce them either to remit their care, or to make alterations in this verſion; we may reaſonably conclude, that it continued in a pure, uncorrupted ſtate, and in general agreement with the Hebrew Original from which

it was derived, quite down to the days of our Saviour [1].

## SECTION II.

THUS far, we ſee, the ſtate of the times operated kindly in favour of the *Septuagint:* but things took afterwards a different turn. For when Chriſtianity began to ſpread in the world, ſeveral circumſtances conſpired together to leſſen the Credit of the *Septuagint* Verſion among the Jews. The Apoſtles and firſt Preachers of the Goſpel referred their hearers to this Verſion—confirmed the truth of the Doctrines they taught by Quotations taken from it—and

[1] Conformitatem illam (inter Text. Hebr. et Gr. Verſionem) ad uſque tempora *Chriſti* inviolatam permanſiſſe dubitare nemo poteſt. Differentiæ enim illæ ſi ullæ fuiſſent, quæ aut momento, aut numero ſuo conſiderari meruiſſent, *Philonem* et *Joſephum* non latuiſſent.—Cum vero ſummis laudibus tranſlationem illam in cœlum usque evexerint, de illius diſcrimine ab Hebræo textu altiſſime tacuerint; ἀναντίῤῥητον eſt argumentum, textum utrumque tunc ſibi invicem fuiſſe conformem.—Denique idem demonſtratur ex eo quod Apoſtoli eandem tranſlationem Eccleſiis legendam et explicandam tradiderunt, Apoſtolicique viri, quique illis ſucceſſerunt, eandem commentariis illuſtrarunt, et ex eâdem hæreſes omnes confutaverunt. Quod certe non præſtitiſſent Apoſtoli, ſi prototypo exemplar non fuiſſet conforme. MORIN. Exerc. Bibl. lib. i. Ex. ix. c. 1, § 2. p. 388, &c.

then recommended the public use of it to all the Churches they planted [k].

When it came thus to be used by Christians, the Jews immediately took Offence, and began to traduce and defame it. But notwithstanding they affected to despise it, they were still necessarily obliged to retain it. For what could they do? were the chief Rulers, think you, to forbid its use, and throw it utterly out of the Synagogues? That perhaps was impracticable — at least it would have been impolitic. For the *common* people held this version in great esteem, and could not easily be persuaded to part with it. And if both Rulers and people had unanimously agreed to lay it aside, how were they to proceed, I would fain know, with the service of the Synagogues, when they had no other Version to substitute in its stead?

From this State of things we may justly infer — and History [l] likewise supports the inference — that the *Septuagint* Version was

[k] IREN. adv. Hær. lib. iii. c. xxv. Bibl. Polyglot. Proleg. ix. § 1. et passim alibi.

[l] Vide HOD. de Bibl. Text. lib. iii. P. i. c. 1. § 5. p. 225, &c.

retained

retained by them, till ſuch time as proper proviſion was made for its expulſion — that is, till another Verſion was prepared, that could ſupply its place. But it was a full Century from the firſt preaching of the Goſpel before that proviſion was made, and AQUILA's Verſion appeared[m]. And can we ſuppoſe, that the Jews, through the courſe of this long period, could ſtrictly adhere to the *Septuagint* Verſion, when they ſaw it produced ſo frequently againſt them? — would ſtill be careful to maintain its integrity, when they found it alledged in ſupport of a Religion, that caſt them off from the favour of God, and adopted in their ſtead the believing Gentiles?—muſt we not rather on the contrary imagine, that ſuch a circumſtance would have provoked their reſentment, and ſet them entirely againſt this Verſion? This is certainly the moſt natural concluſion. And IRENÆUS aſſures us, they were ſo enraged on this very account; that, "if they had known the Chriſtians "would have ariſen, and brought ſuch Te-

[m] For the firſt Edition of it was publiſhed in the Year of our Lord CXXVIII and the *ſecond*, which was that the Jews received, about the year CXXX.

"ſtimonies

"stimonies from the Scriptures against "them, they would have made no scruple "themselves to have burnt their own "scriptures[n]"—meaning thereby the *Septuagint Copies:* for the Testimonies alledged, or the Quotations produced by the ancient Christians, were drawn from *them* only.

However, as they had no apprehension of any such Contest before it arose, so they fortunately preserved their Copies.—And when it did arise, they were still obliged to retain this Version, because they were not in a situation to exclude it. But in the mean time how did they retain it? in its pure and genuine state? No—but altered and corrupted in numberless places, as the nature of the opinions they held, and the Controversies they maintained with Christians, suggested to them.

This is a heavy charge: but the proofs of it are clear and weighty—delivered by

[n] Qui quidem (Judæi) si cognovissent nos futuros, et usuros his testimoniis quæ sunt ex Scripturis, nunquam dubitassent ipsi suas comburere Scripturas, quæ et reliquas omnes gentes manifestant participare vitæ, et eos qui gloriantur domum se esse Jacob et populum Israel, exhæreditari ostendunt a gratia Dei. IREN. adv. Hær. lib. iii. c. xxiv.

persons

perſons who lived near the times—examined the facts—and were competent judges of the matter.

JUSTIN MARTYR, in his Dialogue with TRYPHO, charges the Jews with having wilfully introduced into the *Septuagint* Verſion ſeveral Corruptions of various kinds—charges them with having deſignedly *altered* ſome paſſages [o], and *eraſed* others [p], *&c.* as beſt ſuited their malicious purpoſes.—And this charge he ſupports againſt them by particular Inſtances; ſome of which we ſhall have occaſion to conſider more largely hereafter.

IRENÆUS's opinion of them with reſpect to this matter we have already ſeen; nor is TERTULLIAN's more favourable [q]. But

[o] Ὑμεῖς δὲ καὶ ἐν τούτοις παραγράφειν τὰς ἐξηγήσεις ἃς ἐξηγήσαντο οἱ πρεσβύτεροι ὑμῶν παρὰ Πτολεμαίῳ τῷ τῶν Αἰγυπτίων βασιλεῖ γενομένῳ τολμᾶτε. Vos autem (Judæi) in his quoque adulterare tranſlationes ſeniorum veſtrorum, qui apud Regem Egypti *Ptolemæum* fuere, audetis. Dial. p. 310.

[p] Καὶ ὅτι πολλὰς γραφὰς τέλεον περιεῖλον ἀπὸ τῶν ἐξηγήσεων τῶν γεγενημένων ὑπὸ τῶν παρὰ Πτολεμαίῳ γεγενημένων πρεσβύτερων. Et quod multos et integros prorſus locos ſcripturarum, ex tranſlatione eorum, qui cum *Ptolemæo* fuere, ſeniorum ſuſtulerint (Judæi). Dial. p. 297.

[q] A Judæis poteſt jam videri propterea rejecta, ſicut et cætera quæ Chriſtum ſonant. Nec utique mirum hoc, ſi ſcrip-

ORIGEN

ORIGEN is ſtill ſeverer; and accuſes them warmly, as well of falſifying their *own* Books, as of corrupting the *Greek* Verſion [r]. and even JEROM himſelf, their greateſt Patron and moſt ſtrenuous Advocate, is often forced to acknowledge the ſame [s].

The fact then is certain—that the Jews did actually corrupt their Scriptures, and eſpecially their *Greek* Copies. Our buſineſs therefore is now to enquire more par-

turas aliquas non receperint de eo locutas, quem et ipſum coram loquentem non erant recepturi. De Cult. Feminar. lib. i. § 3.

[r] Καὶ οἶμαι δὲ ἀποδεδειχέναι ἐν τοῖς προκειμένοις, ὅτι ἐδὲν ἄτοπόν ἐστι, γεγονέναι μὲν τὴν ἱστορίαν, καὶ τὴν μετὰ πολλῆς ἀκολασίας ὠμότητά τε τολμῆσαι τοῖς τότε πρεσβυτέροις κατὰ τῆς Σωσάννης, καὶ γεγράφθαι μὲν προνοίᾳ τῦ πνεύματος, ὑπεξαιρεῖσθαι δὲ, ὡς ἂν εἴποι τὸ πνεῦμα, ὑπὸ τῶν ἀρχόντων Σοδόμων. Itaque puto, me his prolatis demonſtraſſe, quod non abſurdum ſit, factam quidem eſſe hanc *Suſannæ* Hiſtoriam; et crudelitatem ſeniorum illorum, multæ junctam libidini, hæc contra *Suſannam* auſam fuiſſe: atque iſta quidem ſcripta fuiſſe Spiritus ſancti providentia; ſed ſublata eſſe, prout loqueretur ille Spiritus (Eſ. i. 10.) per *Principes Sodomorum*. Reſp. ad Afric. p. 235. Ἐπεὶ δυσχερέστερον ἑαυτὸν ἐπιδεῖναι, καὶ εἰπεῖν ὅτι. περὶ τῶν Ἰουδαίων ταῦτα γέγραπται, ἡ ἁμαρτία ΑΥΤΩΝ γέγραπται. id eſt, Hieronymo interprete: Quoniam difficile eſt aliquem ſe malum confiteri, ideo Judæi qui Exemplaria nonnulla falſarunt; etiam in hoc loco (Jer. xvii. 1.) pro *peccato* JUDA, *peccatum* EORUM poſuerunt. ORIGEN. in Jer. Hom. xvii. p. 157. et HUETII not. in loc.

[s] For explaining the words "Maledictus omnis, &c." ticularly,

ticularly, by what motives they were led to attempt, and by what means they were enabled to conduct and carry on, this foul and iniquitous practice.

## SECTION III.

IT has been already observed, that the Jews, for a length of time, highly esteemed the *Septuagint* Version; and equalled it, in a manner, to the original Hebrew[t]. But when the Christians afterwards arose in the world, and made use of this Version against them, they soon altered their opi-

Deut. xxxii. 26. he remarks, Samaritanorum Hebræa volumina relegens, inveni כל quod interpretatur, *omnis* sive *omnibus*, scriptum esse, et cum LXX Interpretibus concordare. Frustra igitur illud *tulerunt* JUDÆI, ne viderentur esse sub maledicto, si non possent omnia complere quæ scripta sunt, cum antiquiores alterius quoque gentis litteræ id positum fuisse testentur. Com. in Gal. iii. 10. So again, commenting on the words "Maledictus a Deo, &c." Deut. xxi. 23. he says; Mihi videtur, aut veteres Hebræorum libros aliter habuisse, quam nunc habent; aut Apostolum sensum scripturæ posuisse non verba; aut, quod magis est æstimandum, post passionem Christi, et in *Hebræis*, et in *nostris* codicibus ab aliquo DEI nomen appositum, ut infamiam nobis inureret, qui in Christum maledictum a Deo credimus. Ibid. Com. in Vers. 13.

[t] Vide HOTTING. Thesaur. Philol. lib. i. c. iii. p. 336, &c. MORIN. Exercit. viii. cap. I.

nion

nion of it, and began to call its authority in queſtion. They ſaw, at the beginning of the *ſecond* Century, a large number of Quotations, which had been drawn by the writers of the New Teſtament out of this Verſion, in favour of the Chriſtian cauſe---and by theſe they were ſorely preſſed. They were alſo preſſed, in the diſputes they held with the Chriſtians of *that* time, by the additional weight of many freſh Quotations, brought againſt them from the ſame Tranſlation. In this ſituation then, they had no other way to defend themſelves, and to elude the force of the Teſtimonies alledged, but by declaring the Verſion inaccurate and faulty, and tranſlating the paſſages in a different manner:—both which they accordingly practiſed [u].

To ſupport the project of altering the *Septuagint*, and vindicate themſelves in the

[u] Ἀλλ' ἐχὶ τοῖς διδασκάλοις ὑμῶν πείθομαι, μὴ συντεθειμένοις καλῶς ἐξηγεῖσθαι τὰ ὑπὸ τῶν παρὰ Πτολεμαίῳ τῷ Αἰγυπτίων γενομένῳ βασιλεῖ ἑβδομήκοντα πρεσβυτέρων· ἀλλ' αὐτοὶ ἐξηγεῖσθαι πειρῶνται. Verum enim magiſtris veſtris fidem non habeo, qui negant interpretationem a Septuaginta Senioribus, qui apud Ægyptiorum regem *Ptolemæum* fuere, bene eſſe inſtitutam; ſed ipſi interpretari Scripturas contendunt. Juſt. Martyr. Dial. cum *Tryphone*, p. 297.

execution of it; the Jews affirmed, that the *Hebrew* was the true Text; and that all appeals ſhould be made to that Text, and not to a faulty Verſion. This was their plea—and upon this they conſulted their *Hebrew* Copies: which Copies, notwithſtanding the errors that had crept into them by the injuries of time, and the careleſsneſs of Tranſcribers*, they ſtill confidently took for *genuine*—and then corrected the *Greek* Verſion by them. Theſe Corrections, it ſhould ſeem, the Rulers communicated immediately to the Synagogues, that the people might be appriſed of the faultineſs of that Verſion, and be the leſs diſpoſed to attend to the arguments, which the Chriſtians were continually drawing from it.

What *wilful* alterations the Jews might make at this time in their *Hebrew* Copies, I will not now ſtand to enquire. They were under ſtrong temptations to make many: and the facility with which they

* Vide MORIN. Exercit. Bibl. Ex. III. Cap. 1. ubi multis teſtimoniis demonſtratur mendas et errores plurimos in Codices Hebræos ſcribarum incuria et tranſmigrationum calamitate illapſos eſſe.

might make them, on account of the ſimilarity of letters, might be a ſufficient motive to encourage the attempt. But be that as it may: this however is certain—that the ſuperior regard they paid to the *Hebrew* would naturally lead them to alter the *Greek* to the tenour of the Copies they had then in their hands. And ſince theſe Copies were in ſeveral places very different from thoſe, which the Greek Tranſlators uſed[y]; it neceſſarily follows, that the *Greek* Verſion corrected by them, muſt needs be different in the ſame degree from the *true* and *original* SEPTUAGINT.

And THIS we may look upon as the *firſt* ſource of the Differences or Variations, that are obſerved to occur between the preſent Copies of the *Septuagint* and thoſe that were extant in the days of the Apoſtles, and from which they drew their Quotations.

[y] Multis modis ab Hodierno Textu Hebræo longiſſime ſæpe differt Græca LXX Interp. Tranſlatio—Jam paſſim quum ab Hebræo textu hodierno diſcedit illa Tranſlatio, id non aliunde fere eſt quam quia Verſionis illius Auctores *aliter* in ſuo Codice Hebræo legerunt, quam hodie legimus in noſtro. CAPPEL. Critic. Sacr. Lib. IV. Cap. ii.

But THIS was only the *firſt*:—For the Jews advanced another ſtep, and needleſsly altered the *Septuagint* Verſion--- the better, as they pretended, to expreſs the original--- even in places where the ancient and preſent Copies read alike in the *Hebrew*. Of ſuch alterations there are many Inſtances to be met with. But I ſhall here take notice only of one; which, as it is ſomewhat long, may well be allowed to ſtand for all. JUSTIN MARTYR, diſputing with TRYPHO [z], quotes a Paſſage out of the Prophet ISAIAH [a] in the following terms. Ἰακὼβ ὁ παῖς μου, ἀνθιλήψομαι αὐτοῦ· Ισραὴλ ἐκλελεκτός μου, θήσω τὸ πνεῦμά μου ἐπ' αὐτὸν, καὶ κρίσιν τοῖς ἔθνεσιν ἐξοίσει. οὐκ ἐρίσει, οὔτε κεκράξει, οὔτε ἀκούσεταί τις ἐν ταῖς πλατείαις τὴν φωνὴν αὐτοῦ. κάλαμον συντετριμμένον οὐ κατεάξει, καὶ λίνον τυφόμενον οὐ μὴ σβέσει. ἀλλὰ εἰς ἀλήθειαν ἐξοίσει, κρίσιν ἀναλήψει, καὶ οὐ μὴ θραυσθήσεται, ἕως ἂν θῇ ἐπὶ τῆς γῆς κρίσιν· καὶ ἐπὶ τῷ ὀνόματι αὐτοῦ ἐλπιοῦσιν ἔθνη. --- a few pages after he cites it again in this manner:

Ἰακὼβ ὁ παῖς μου, ἀνθιλήψομαι αὐτοῦ· καὶ Ισραὴλ ὁ ἐκλελεκτός μου, προσδέξεται αὐτὸν ἡ ψυχή

[z] Dialog. p. 353. [a] Iſ. xlii. 1,--4.

μου.

μου. Δέδωκα τὸ πνεῦμά μου ἐπ' αὐτὸν, καὶ κρίσιν τοῖς ἔθνεσιν ἐξοίσει. οὐ κεκράξεται, οὐδὲ ἀκουσθήσεται ἔξω ἡ φωνὴ αὐτοῦ. κάλαμον τεθραυσμένον οὐ συντρίψει, καὶ λίνον τυφόμενον οὐ σβέσει, ἕως ἂν νῖκος ἐξοίσει· κρίσιν ἀναλήψει, καὶ οὐ θραυσθήσεται, ἕως ἂν θῇ ἐπὶ τῆς γῆς κρίσιν· καὶ ἐπὶ τῷ ὀνόματι αὐτοῦ ἐλπιοῦσιν ἔθνη.—Now here we are to obſerve, that he never cited any Text, throughout this Dialogue, but what the Jews allowed; nor from any Verſion, but what was in uſe among them[b]. Hence therefore it is evident, that he muſt have quoted this paſſage, either from the *Septuagint* or the Verſion of AQUILA: for the Jews received no other—nor does it appear indeed, there were any another Verſions at that time in being. But the Fragments which remain of AQUILA's Verſion exhibit a clear and undeniable Proof, that the venerable Martyr did not however, in the Inſtance before us, take the Quotation from thence[c]:

[b] Οὐδὲ ἀπὸ τῶν μὴ ὁμολογουμένων ὑφ' ὑμῶν γραφῶν τὴν ἀπόδειξιν τὴν περὶ τοῦ Χριστοῦ ποιήσασθαι ἐσπούδασα, ἀλλ' ἀπὸ τῶν ὁμολογουμένων μέχρι νῦν ὑφ' ὑμῶν. Nec ex iis ſcripturæ locis, quos ipſi non agnoſcitis—argumenta de Chriſto adducere ſtudui, ſed ex dictis quæ hucusque eſſe recepta fatemini, &c. Dial. p. 349.

[c] I ſay, clear and undeniable, becauſe the words are ſo

He took it therefore from the *Septuagint* Verſion—which ſtood *originally* in this place juſt as St. MATTHEW [d] quotes it; but was gradually altered and interpolated by the Jews, firſt to the tenour of the *prior* Specimen, and afterwards to the form of the *latter*.

Did the point we are now conſidering ſtand in need of farther confirmation, it might eaſily be ſtrengthened by other Examples, which this critical Father has happily preſerved. Such as, Ἕως ἂν ἔλθῃ τὰ ἀποκείμενα αὐτῷ, Gen. xlix. 10. for Ἕως ἂν ἔλθῃ ᾧ ἀπόκειται [e]. And Δήσωμεν τὸν δίκαιον, Iſ. iii. 10. for Ἄρωμεν τὸν δίκαιον [f], &c.

very different. *e. g.* for λίνον τυφόμενον *Aquila* read λίνον ἀμαυρόν. for ἀναλήψει (LXX. ἀναλάμψει) καὶ ὁ θραυσθήσεται, what anſwered in the Greek to "non obſcurabit, et non "curret." and for ἐπὶ τῷ ὀνόματι αὐτῷ ἔθνη ἐλπιοῦσιν—ἐν τῷ νόμῳ αὐτοῦ ᾐσοι ἐλπιοῦσιν. Vide HIERON. Com. in loc. et ORIGEN. Hexapl. a MONTFAUCON.

[d] Ch. xii. 18,—21. That this is true of the *firſt* part, appears from EUSEBIUS, Dem. Evang. Lib. iii. p. 97, where he cites it thus—Ἰδὲ ὁ παῖς μου, ὃν ᾑρέτισα· ὁ ἀγαπητός μου, εἰς ὃν εὐδόκησεν ἡ ψυχή μου: And the *reſt* is confirmed in general by what we have now produced from JUSTIN. MARTYR. See alſo IREN. adv. Hær. Lib. iii. Cap. xi. p. 220.

[e] Dialog. p. 348.

[f] Ibid. p. 367.

Theſe

Theſe alterations, and many more of the ſame kind, were evidently made with an ill deſign—with a view to pervert the meaning of Scripture: But others there are of a more innocent nature, grounded chiefly on the different Idioms of different Countries, which ſhould by no means paſs unnoticed—eſpecially as they ſeem to have owed their origin to the laudable intention of rendering the Scripture more plain and intelligible.

As the *Septuagint* Verſion was compiled in *Egypt*, it may well be ſuppoſed to contain *Provincial* or *Egyptian* Phraſes. Such Phraſes then, being ſcarcely known to other Nations, were either occaſionally altered in the Text, or elſe explained by marginal Gloſſes. This we might expect more particularly to happen in the proper names of places and perſons—in the names of plants and animals—of coins, weights, and meaſures—of inſtruments, utenſils, garments, *&c.*—for theſe names varied conſiderably in one Province from another, even among thoſe who ſpoke the *Greek* Language. Accordingly we find in the Book of ESTHER, that the

King, who in some Copies is called Ἀβλαξέρξης, is in others styled, agreeably to the Hebrew, Ἀσύηρος [g]. And the names of his seven Chamberlains are very different in the *Alexandrian* Copy, from what they are in the *Vatican*. Thus again we find that ἴρεως, Exod. xxx. 24. is changed in the *Oxford* MS. into κασσίας, as the more intelligible or expressive word [h]. Thus also τὸ Ἄχι, Is. xix. 7. which signifies in the *Alexandrian* Dialect "*a green flag* [i]," was anciently explained by τὸ χλωρὸν in the margin, from whence it is now brought into the Text—for the present Reading is, τὸ ἄχι, τὸ χλωρὸν πᾶν, κ. λ. So again, μαχαίρας is changed into ῥομφαίας, and ζιβώας into δόρκλα, in MICAH iv. 3. *Vatic.* [k] on the same account—that is, for the better

[g] Vide USSER. Syntagm. de Gr. Septuag. Interpr. Vers. p. 111. where many instances occur, in what is there called *Ed. vet. alt.* of words inserted in the Text by way of Explanation; and still *more* in the other Ed. viz. the *Origenican*.

[h] Vide Septuag. a Lamb. Bos in loco.

[i] Cumque ab eruditis quærerem, quid hic sermo (τὸ ἄχι) significaret; audivi ab *Ægyptiis* hoc nomine lingua eorum *omne quod in palude virens* nascitur appellari. HIERONYM. Com. in loc.

[k] Conf. MS. Alexand. et Barber. Just. Martyr. Dial. cum Tryph. 336. Origen. Resp. ad Afric. p. 244, 245.

under-

underſtanding of the Inſtruments meant. Another Inſtance of the ſame kind we meet with in Deut. xxiii. 17. where the *Vatican* reads as follows. Οὐκ ἔσαι πόρνη ἀπὸ θυγατέρων Ἰσραὴλ, καὶ οὐκ ἔσαι πορνεύων ἀπὸ υἱῶν Ἰσραὴλ. Οὐκ ἔσαι τελεσφόρος ἀπὸ θυγατέρων Ἰσραὴλ, καὶ οὐκ ἔσαι τελεσκόμενος ἀπὸ υἱῶν Ἰσραὴλ. Now, theſe two Clauſes are manifeſtly two different Tranſlations of the ſame Original --- and one explanatory of the other. To ſuppoſe the latter explanatory of the former, would be ſomething worſe than to ſuppoſe, that *ignotum* could be explained *per ignotius:* for the former Clauſe is ſo perſpicuous and intelligible in itſelf, as to ſtand in need of no explication. From hence therefore, and from ſimilar Expreſſions in other places [1], we may rationally conclude, that the latter Clauſe was the true original Tranſlation of the LXX --- and a Tran-

[1] Thus we read 1 Kings xv. 12. τὰς τελετὰς. *Compl.* τὰς τετελεσμένας. And 1 Kings xxii. 47. *Compl.* τὰς λοιπὰς τῶν τετελεσμένων. but the *Alex.* has περισσὸν τῆ ἐνδιηλλαγμένη, which is plainly the Verſion of AQUILA, as appears from HIER. Com. in *Oſeæ* iv. 14. And the *Vatican*, τὰ λοιπὰ τῶν συμπλοκῶν. which is another Verſion, and probably that of SYMMACHUS. In 2 Kings xxiii. 7. the Heb. קדשים is retained untranſlated.

ſlation

ſlation by no means obſcure or difficult at the time it was made: For the terms here uſed were quite as familiar to the Inhabitants of *Egypt*, as the practice, to which they refer, was common among them [m]. To ſome *other* nations indeed, and perhaps to the lower Claſs of the Jews in *Egypt*, theſe terms might be leſs known, and conſequently want explaining. When this was found to be the Caſe, the former ſentence, if I miſtake not, was inſerted in the margin by way of Gloſs; and thence introduced very early into the body of the Text. I ſay, *early*: becauſe it appears from the writings of PHILO, that both Readings were equally acknowledged in his days. For, alluding to this very precept, he ſays in one place [n], Χρησμὸς γὰρ οὗτος, ὡς ἂν μὴ γένοιτο πόρνη τῶν τοῦ βλέποντος Ισραὴλ θυγατέρων. Propter oraculum enim, quod vetat meretricem eſſe inter videntis Iſraelis filias. But in another [o] he ex-

[m] Vide SPENCER, de leg. Hebr. Lib. ii. Cap. xxxv.

[n] De migratione Abrah. Vol. I. p. 472. Ed. Mang.

[o] De ſacrificantibus, Vol. II. p. 260. And theſe Quotations plainly ſhew, in oppoſition to the ſentiments of SALMASIUS and HOTTINGER, that the latter Clauſe could neither be taken from the Verſion of AQUILA nor that of THEODOτω,

presses himself thus: Μηδεὶς ἂν μήτε τελείσθω τῶν Μωσέως φοιτητῶν ἢ γνωρίμων, μήτε τελείτω. Nemo igitur ex Mosis discipulis initiet, initietur ve. Hence we see, by the bye, how soon the Text came to be understood of the *idolatrous Rites of Initiation*. And when it came to be taken in that sense, it soon received another Gloss, which is since crept into the *Alexandrian* MS. For that reads Οὐκ ἔσαι τελισκόμενος ΠΡΟΣ ΠΑΣΑΝ ΕΤΧΗΝ ἀπὸ υἱῶν Ἰσραήλ.

Other Examples of the like sort the attentive Reader may collect in abundance, even from the Copies we have now in our hands: but the Collection would doubtless be much larger, if we could recover some more of the ancient MSS. For one can hardly forbear concluding, as well from the nature of things, as from the mode of Expression which St. JEROM uses [p], that the different Readings contained in different Copies of

SION. vide Thesaur. Philolog. p. 178. With regard to VOSSIUS's Explanation, De Syb. Orac. cap. xiii. I leave the Reader to form his own Judgement of it.

[p] Κοινὴ autem ista, hoc est, communis Editio, ipsa est, quæ et Septuaginta. Sed hoc interest inter utramque, quod Κοινὴ pro *locis* et *temporibus*, et pro *voluntate* Scriptorum veterum corrupta editio est. HIERON. Ep. ad *Sun.* et *Fret.*

the

the Κοινὴ were chiefly of this kind. And many of thoſe Inſtances, which Dr. HODY has produced [q] to another purpoſe, may fairly be accounted for on the ſame Principle. For let the Interpreters of the *Prophetic* and *Hagiographic* Books be who they will, they were acquainted, we may be ſure, with the *Greek* Verſion of the *Pentateuch* —and conſidering the eſteem in which they held it, receded perhaps leſs frequently from it, than we are now diſpoſed to allow: And when they did recede, and tranſlate differently, they did it not, as is generally ſuppoſed, for want of Skill and Knowledge of the Language; but were rather directed by prudential motives to alter the Phraſeology and turn of Expreſſion, in order to adapt it to the Comprehenſion of the People, for whoſe uſe they formed their Verſions.

## SECTION IV.

WHEN the Jews began to cenſure and condemn the *Septuagint* Verſion, and, in conſequence thereof, to correct and model it to their *Hebrew* Copies; there

[q] De Bibl. Text. Lib. ii. Cap. 10.

is

is reason to suspect, that, in some remarkable places, where a word, by similarity of letters, was capable of being read differently, they changed the *Greek* to the worse Reading, in order both to pervert the sense, and to bring contempt on the old Translators, and the Version they had made. Thus, I conceive, the *Septuagint* Version was altered by them in that noted passage of ZECHARIAH, Chap. xii. 10. — where the Greek is at present ἀνθ' ὧν ΚΑΤΩΡΧΗ'ΣΑΝΤΟ; as if they had read דקרו: whereas it appears from undoubted Testimonies, that the original Greek was εἰς ὃν Ἐ͂ΞΕΚΕ'ΝΤΗΣΑΝ, as the Word דקרו signifies. For the *Syriac* Version has, quem transfixerint; and the *Vulgate*, quem crucifixerunt. IGNATIUS[r] and JUSTIN MARTYR[s] read ὄψονται εἰς ὃν ἐξεκέντησαν· IRENÆUS[t], videbunt in quem compunxerunt. And TERTULLIAN[u], cognoscent EUM, quem pupugerunt.

This last Quotation, whilst it serves to restore the *Greek*, helps us moreover to

[r] Epist. ad Trall. § 10.
[s] Apolog. i. p. 77. Ed. *Thirlbii.*
[t] Adv. Hær. Lib. iv. Cap. 66.
[u] Adv. Judæos, § 14.

correct

correct an Error in the *Hebrew*. The printed Text in this place is והביטו אלי, "They ſhall look on ME." But the Context manifeſtly *requires*, and the Words in TERTULLIAN manifeſtly *prove*, that it ſhould be אליו — "They ſhall look on "HIM." And there are now two MSS. at *Oxford*, viz. N. 4. 6. and one at *Erfurth*, viz. N. 2. as Dr. KENNICOTT has claſſed them, which confirm and eſtabliſh this Reading. So St. BARNABAS has ὄψονται αὐτὸν, Ep. § 7.

Where the forementioned artifice could not ſo conveniently be put in practice, the Jews had frequent recourſe to another. They inſerted occaſionally a word or two in the *Greek* Verſion, on purpoſe either to darken the ſentence, or elſe to turn it to a wrong meaning. A glaring Inſtance of this ſort we find in the Book of the Prophet ISAIAH, Ch. xlii. ver. 1. where the Jews have inſerted theſe two words Ἰακὼβ and Ἰσραὴλ—for the preſent Reading is Ἰακὼβ ὁ παῖς μου· Ἰσραὴλ ὁ ἐκλεκτός μου— clearly with a view to oppoſe the Evangeliſt, and carry away the prophecy from Chriſt

Christ. For how can this Text, as St. JEROM observes, be accomplished in our Saviour JESUS, which is expressly written of JACOB and ISRAEL[x]? But, there are no traces of the words JACOB and ISRAEL to be seen either in the original *Hebrew*, or the other *Greek* Versions. And if they are now to be found in the *Septuagint*, it is evidently owing to the iniquity of the Jews; who had no other way, but by such an Interpolation, of rendering the Text in any wise applicable to their own nation[y]: for considered in itself—in its own native purity—it is so plainly descriptive of the promised Messiah, that even the *Chaldee* Paraphrast could not forbear applying it to HIM[z].

[x] Si enim sic accipiendum est, ut LXX Interpretes ediderunt—I would say, nunc habent—"Jacob, puer meus, susci-"cipiam eum; Israel, electus meus, suscepit eum anima "mea:" Quomodo in *Jesu* intelligimus esse completum, quod de *Jacob* et *Israel* scriptum est?

HIERONYM. Ep. ad ALGAS. Q. 2.

[y] Vide JUSTIN. MARTYR. Dialog. cum TRYPH. p. 365, &c. GROTIUS plainly saw the scope of the Greek Version, when he said—LXX hæc de toto populo Judaïco intellexerunt. But surely he was stark blind, when he added—sed bene cuncta intuenti apparebit Dei sermonem redire ad *Esaiam*. in loc.

[z] הא עבדי משיחא. Ecce servus meus MESSIAS. Targ. in loc.

There

There is another Interpolation at the end of this Book—Iſ. lxvi. 23—which the Jews introduced into the *Greek* Verſion to ſupport their notion of the perpetuity of the LAW, and the neceſſity of the nations being proſelyted to it. The *Septuagint* at preſent reads thus; Ἥξει πᾶσα σὰρξ τοῦ προσκυνῆσαι ἐνώπιον ἐμοῦ ΕΝ ΙΕΡΟΥΣΑΛΗΜ, εἶπε Κύριος—And in this form, the Text indeed contains ſomething of which the Jews may be glad to boaſt: but in truth all ſuch boaſting is vain. Their own Books confute them. For there is no mention made of "*Jeruſalem*" either in the *Hebrew*[a], or the *Chaldee* Paraphraſe. And it is undeniably evident from the nature of the thing, that the Jews themſelves artfully inſerted it in their *Greek* Copies, in order to prop their ſinking Cauſe, and retard the Converſion of the Gentiles.

[a] Quodque ſequitur, "veniet omnis caro, ut adoret in conſpectu meo in Hieruſalem;" ſciendum quod in Hebraico non ſit ſcriptum, *Hieruſalem*, ut decutiamus ſupercilium Judæorum; ſed tantum, "*in conſpectu meo*," ut ſermo Domini compleatur, dicentis in Evangelio, "Amen, Amen dico vo-"bis, quoniam veniet hora quum neque in monte iſto, ne-"que in Hieroſolymis adorabitis patrem." HIERON. Com. in loc.

SECTION

## SECTION V.

AS the Jews were often preſſed by different and various difficulties, ſo were they often obliged to make uſe of various and different artifices to get rid of them. Hence, when other methods failed, they confidently *tranſpoſed* ſome paſſages, and *expunged* others, as beſt anſwered their particular purpoſe.

Of theſe Expunctions and Tranſpoſitions we have ſeveral inſtances in the Prophet JEREMIAH[b]: and inſtances too which plainly diſcover the hand of the Jews to have been concerned in them. For if their Prieſts and Rulers, as ORIGEN obſerves, "made no ſcruple to ſuppreſs, and take "away privately, out of the *Hebrew* ſuch "paſſages as contained reflexions upon "themſelves[c];" much leſs would they ſcruple to expunge from the *Septuagint* ſuch paſſages as contained the moſt ſtinging reproof both of their own and their people's miſconduct. Nay, this they might

[b] Vide GRABII Differt. de Vitiis LXX Interpr. p. 8, 9, &c.
[c] Reſp. ad African. p. 234,

think a laudable Act; as it ſerved in ſome meaſure to conceal the ſhame and diſcredit of the nation.

For this reaſon then, I apprehend, it was, that they ſtruck out from the viiith Chapter the three following Verſes.

"Ver. 10—For every one from the "leaſt even unto the greateſt is given to "covetouſneſs;—from the prophet even "unto the prieſt, every one dealeth falſly.

"11. For they have healed the hurt of "the daughter of my people ſlightly, ſay-"ing, Peace, peace, when *there is* no peace.

"12. Were they aſhamed when they had "committed abomination? nay, they were "not at all aſhamed, neither could they "bluſh: therefore they ſhall fall among "them that fall;—in the time of their "viſitation they ſhall be caſt down, ſaith "the Lord."

And theſe from the XIth Chapter.

"Ver. 7. For I earneſtly proteſted un-"to your fathers, in the day *that* I brought "them up out of the land of Egypt, *even* "unto this day, riſing early and proteſting, "ſaying, Obey my voice.

"8. Yet

"8. Yet they obeyed not, nor inclined "their ear, but walked every one in the "imagination of their evil heart: there- "fore I will bring upon them all the words "of this covenant, which I commanded "*them* to do, but they did *them* not."

And so again the four following from the beginning of the xviith Chapter.

"Ver. 1. The sin of Judah is written "with a pen of iron, *and* with the point "of a diamond; *it is* graven on the table "of their heart, and upon the horns of "their altars:

"2. Whilst their children remember "their altars and their groves by the green "trees upon the high hills.

"3. O my mountain in the field, I will "give thy substance, *and* all thy treasures "to the spoil, and thy high places for sin, "throughout all thy borders.

"4. And thou, even thyself, shalt dis- "continue from thine heritage that I gave "thee, and I will cause thee to serve thine "enemies in a land which thou knowest

"not: for ye have kindled a fire in mine "anger, which ſhall burn for ever[d]."

Now, as the Jews ſtruck out *theſe* and the like paſſages with a view to ſave the credit of their nation; ſo it is greatly to be ſuſpected, that they ſtruck out *others* on purpoſe to deſtroy the arguments of Chriſtians, and diminiſh the evidence of Prophecy. For an inſtance of this ſort I would refer the Reader to the xxiiid Chapter—in the *Septuagint* the xlth—where he will find a moſt remarkable omiſſion of no leſs than 13 verſes together[e]:—and thoſe ſuch verſes as contain one of the cleareſt prophecies of the Meſſiah of any in the Old Teſtament. Theſe verſes, it is true, are all extant in the Hebrew—but not in their genuine, original purity[f]. The 26th verſe in particular ſeems to have been

[d] JEROM's Remark on this paſſage comes near the Truth. Cur a LXX prætermiſſum ſit, neſcio; niſi forſitan pepercerunt populo ſuo. Had he attributed that to the Jews, which he ſuppoſes to have been done by the LXX, it would have been exactly right.

[e] Viz. from the 13th Verſe to the End of the Chapter.

[f] Ver. 16. for יקרא־לה "vocabit EAM," meaning *Jeruſalem*, all the ancient Interpreters read יקראו לו vocabunt EUM, meaning the *Meſſiah*.

corrupted

corrupted—and wilfully too—in order to prevent its being applied to Chriſt. For the tenour of the Prophecy manifeſtly ſhews, that inſtead of משלים "Rulers" in the plural, we ſhould read משל "Ruler," in the ſingular. Accordingly, the *Syriac* Verſion has שלימא emphatic "ipſe Princeps;" and the *Arabic*, ולייא "Præfectus;"—which is ſufficient, I preſume, to ſupport this Reading.

Some few omiſſions in the *Greek* may be owing indeed to other cauſes; and particularly to the careleſſneſs of Tranſcribers, deceived by ſimilar expreſſions in different places. See ch. xxxix—in the *Septuagint*, xlvi. ver. 4—14.

There may be perhaps ſome ſeeming omiſſions—eſpecially in the titles of prophecies—which are really no omiſſions at all. The *Hebrew* Text, if I miſtake not, is in ſuch places often redundant—having taken in the Gloſſes from the margin: which Gloſſes, founded probably on tradition, were inſerted there by ſome later hand, to explain the occaſion of the prophecies. The xlviith chap. ver. 1. according to the *Hebrew*, compared with the

xxixth. 1. in the *Greek*, may afford a proof of what is here aſſerted.

As for the *Tranſpoſitions* which ſo frequently occur in the *Greek* Verſion, many of them, as GRABE remarks [g], may be owing to the negligence or boldneſs of Tranſcribers. But when he attributes the confuſion at the end of *Exodus*, ch. xxxvi — xxxix to the diſlocation of the ſheets [h]; he attributes it to a cauſe by no means anſwerable to the effect. For the paſſages are there not merely tranſpoſed, but ſtrange-

[g] De *Vitiis* LXX *Interp.* § 7. p. 11.

[h] Tranſpoſitiones textuum quod attinet, illam quidem in poſtremis *Exodi* Capitibus, non Notariorum, ſed eorum, qui membranas ſeorſim exaratas in unum volumen compegerunt, negligentiæ ortum debere animadverti. Quippe initium iſtius Confuſionis factum verſu 8. Cap. xxxvi. cui male juncta eſt pars prior capitis xxxix. occaſione, niſi fallor, harum vocum ὑακίνθε, καὶ πορφύρας, καὶ κοκκίνε· ex quibus cap. xxxvi. aulæa tabernaculi, cap. xxxviii. autem veſtimenta Aaronis confectadicuntur. Cum igitur duobus diverſis locis folia iiſdem finirentur vel inchoarentur verbis, Bibliopegus minus accurata diligentia uſus, hæc inter ſe permutavit. Eadem forte ratione finis capitis 36. cum verſu 9. ac ſequentibus capitis xxxviii cohæret; ſiquidem iſte ab iiſdem, quibus caput xxxvii. incipit vocibus: Καὶ ἐποίησαν. Atqui uno vel altero errore tali commiſſo, magis deinde magiſque peccatum ab iis, qui nullam textuum connexionem perſpicientes, mutarunt vel tranſpoſuerunt plura alia, alia detruncarunt, &c. De *Vitiis*, &c. ubi ſupra.

ly

ly altered, mutilated, and commixed. When, or by whom this confuſion was introduced, it is no eaſy matter to determine. That it was introduced early, appears from the ſtrictures which ORIGEN has made upon it[i]: but by what hand, or on what occaſion, it was introduced, we are no where told. If we conſider, however, the nature of the ſubject, it may help us, perhaps, to ſettle theſe points, or at leaſt to form ſome tolerable conjectures about them. Conſult the place here referred to, and you will inſtantly perceive, that the whole is a deſcription of the *Tabernacle* and its furniture; the veſtments of the prieſts, and ſuch like articles: — articles, one would think, the Jews could never fail of repreſenting in a true and proper light. But what will not party-prejudices do? for to ſuch prejudices, if I am not deceived, all the confuſion, to be now accounted for, was entirely owing.

When ONIAS, having obtained the government of *Heliopolis*, built there a Temple for the uſe of his people; that Temple, though

[i] Reſp. ad African. p. 226.

honoured by the Jews of *Egypt*, was, in after times, by those of *Judea* highly disapproved. This produced a warm and lasting contest between them. And as it might naturally be objected in the heat of this contest, that the Temple of ONIAS could not be a fit Temple for the service of God, because it was *different* from that in *Jerusalem*[k], which had been raised according to the model of the TABERNACLE, the only true and original model; what can you imagine more likely to have happened, than that the Priests, who officiated in the *Onian* Temple, should, to invalidate the force of the objection, darken the description on which it was founded? for if they were bold enough, in the one case, to transgress and violate the Law of MOSES, by

[k] Ὀνίας — τὸν μὲν ναὸν οὐχ ὅμοιον ᾠκοδόμησε τῷ ἐν Ἱεροσολύμοις, ἀλλὰ πύργῳ παραπλήσιον. Onias — templum quidem dispar Hierosolymitano ædificavit, sed turri non dissimile. JOSEPH. De Bello Judaic. Lib. VII. Cap. x. § 3. And if the Temple was *different* from that in *Jerusalem*, though Onias promised to build it in the *same* form, Antiq. Jud. Lib. xiii. Cap. iii. § 1. it is not improbable, that its furniture, &c. were, in several respects, *different*, also. Vide BARTENOR. apud SELDEN, de successione in Pontif. Hebr. Cap. viii.

officiating in a profane Temple; would they ſcruple, in the other, to pervert the form and order of his Narration, when it ſerved to conceal the innovation they had made?

But this is not all. For another circumſtance relating to the affair ſeems to indicate in the ſtrongeſt manner, that both parties, to gain their point, made very free with the Scriptures. ONIAS, as a warrant for building his Temple, produced from ISAIAH the following Paſſage. Ch. xix. ver. 18, &c. "In that day ſhall five "cities in the land of *Egypt* ſpeak the "language of *Canaan*, and ſwear to the "Lord of hoſts: One ſhall be called the "*City of the Sun*," i. e. *Heliopolis*. Thus the Text was cited by ONIAS: and in this form — doubtleſs the true one [1] — it made extremely well for his purpoſe. But the *Hebrew* and the *Greek* read at preſent very differently: for the latter has πόλις Ἀσεδέκ, "the City of Righteouſneſs" — and the former עִיר הַהָרֶס, "the City of Deſtruction."

[1] For the *Targum* has קַרְתָּא בֵּית שִׁמְשׁ Civitas domus ſolis. The *Arabic* Verſion, urbs *Ain ſemes*. *Symmachus* πόλις ἡλίου. Compl. πόλις Ἀχέρες. *Vulg.* and *Jerom.* Civitas ſolis.

Now

Now the grounds of theſe *differences*, which have long puzzled our Commentators, may eaſily be diſcovered in the ſtate and circumſtances of the forementioned Controverſy. The Jews of *Egypt*, after the building of the Temple at *Heliopolis*, called that City, then become the rival of *Jeruſalem*, עיר הצדק, "the City of Right-"eouſneſs, or, the holy City:" And the Prieſts, who miniſtered in that Temple, favouring the place, and willing to perpetuate ſo venerable a name, inſerted it in their *Greek* Copies—hence πόλις Ἀσεδὲκ[m]. On the contrary, the *Paleſtine* Jews deſpiſing the place, and bearing in mind its ancient appellation—viz. עיר החרם, "the "City of the Sun—" whenever they ſpoke of it, turned it in contempt, by a kind of alliteration uſual among them, into עיר ההרס,

[m] There is another inſertion, Exod. i. ver. 11.—Καὶ Ὼν, ἡ ἐστιν Ἡλιόπολις—evidently foiſted in with a view to ſupport the dignity of this Place. For what could give it higher dignity in the eſtimation of Jews, than to ſuppoſe it to be the Place, where the Father-in-law of *Joſeph* had lived—and where he had officiated as Prieſt? though the whole was grounded on a fallacy, viz. the *ſimilarity* of names taken for the *identity* of places.

"the

"the City of Destruction[n]." And this contemptuous name, tossed about for a time in conversation, was afterwards fixed by some uncharitable hand in the margin of the *Hebrew* Bible; where JONATHAN BEN UZZIEL probably found it; and, being deeply tinctured with the prejudices of his countrymen, thought proper to join it with the other name in his Paraphrase[o]. At last, it was transferred from the margin into the *Hebrew* Text; and is now become the only Reading. But of this enough. Let us return to the main subject.

## SECTION VI.

AS the Jews, we are certain, employed many and various artifices to disparage the *Septuagint*, and ward off the arguments

[n] Another instance of their practice in this way may be seen in 2 Kings xxiii. 13. For when *Solomon* built idolatrous Temples on the mount of Olives, the Jews, in detestation of the act, immediately changed the name of the Mountain —and instead of הר המשחה *Har Hammishchah*, "the "Mount of *Unction*, or of *Olives*," called it הר המשחית *Har Hammashchith*, "the Mount of *Corruption*." See LIGHTFOOT's Works, Vol. I. p. 1053.

[o] קרתא בית שמש דעתידא למחרב וגו׳. Civitas domus solis, quæ destruenda est, dicetur una ex eis. *Targ.* in loc.

which

which Christians produced against them from it; so is there great reason to suspect, that they practised the like on their *own Books*, to favour themselves, and the opinions they maintained.

It is now incontestably evident, that there are various corruptions in the *Hebrew* Text[B]: But whether any of these corruptions were designedly introduced into it, is still a question. Several authors of great note stand here on different sides; and have urged a great deal in favour of their different opinions. But both parties—as well those who charge the Jews with malepractices, as those who would clear them of that imputation—have unwarily carried the matter to extremes. The truth seems to lie in the middle—They neither corrupted the Text so much as some would affirm; nor were yet so sparing of their alterations as others would make us believe.

Bishop WALTON, contending for the integrity of the *Hebrew* Text, insists, that

[B] See Dr. KENNICOTT's Dissertations on "*the State of* "*the printed Hebrew Text of the Old Testament.*"

"if

"if the Jews had wilfully corrupted their "Scriptures, they would certainly have "done it in those places, which relate to "the Circumstances of our Saviour's Life, "or to the Mysteries of the Religion he "established[q]." Herein I agree with him entirely: And if we try them on these Articles, we shall find they appear—though he thinks the contrary—under strong suspicions of guilt.

Let us therefore briefly examine these Points.

When St. MATTHEW published his Gospel, in which he proves the truth of Christianity from the accomplishment of the Prophecies in the person of CHRIST; the Jews, we may suppose, took the alarm; and did all they could to oppose and counteract it. The facts they could not dispute: for every one knew them to be truly described. What then could they possibly do, but alter the Prophecies, which

[q] Si Judæi malitiose corrupissent Scripturas odio Christianorum, hoc fine dubio fecissent in vaticiniis de Christo, et in locis quæ de præcipuis mysteriis religionis Christianæ agunt: hoc vero non fecerunt. Bib. Polyglot. Prolegom. VII. § 4.

the

the Evangeliſt had applied, and turn them to another object. This it ſeems they did accordingly: for in oppoſition to the very firſt Quotation he makes, we may diſcern ſome footſteps of ſuch artifice.

The Evangeliſt having declared, that our Saviour was born of a *Virgin*, immediately ſubjoins a Prophecy of ISAIAH, as accompliſhed in that event. Ἰδοὺ ἡ παρθένος ἐν γαστρὶ ἕξει. κ. λ. This, in conjunction with other incidents, was a ſtriking proof of the truth of Chriſtianity; and therefore 'tis no wonder, that the Jews exerted all their endeavours to ſubvert and deſtroy it.

Now the firſt attempt they made, was to change παρθένος into νεᾶνις [r]—a *Virgin* into a *young Woman*. But that alone being not ſufficient, they afterwards diſmember-

[r] Ἐπεὶ δὲ ὑμεῖς καὶ οἱ διδάσκαλοι ὑμῶν τολμᾶτε λέγειν, μηδὲ εἰρῆσθαι ἐν τῇ προφητείᾳ τοῦ Ησαΐου, Ἰδοὺ ἡ παρθένος ἐν γαστρὶ ἕξει, ἀλλ', Ἰδοὺ ἡ νεᾶνις ἐν γαστρὶ λήψεται, καὶ τέξεται υἱόν. Καὶ ἐξηγεῖσθε τὴν προφητείαν ὡς εἰς Ἐζεκίαν τὸν γενόμενον ὑμῶν βασιλέα. Sed quia vos et magiſtri veſtri aſſerere audetis, non dictum eſſe in Prophetia *Eſaiæ*: "Ecce *Virgo* gravida erit," ſed, "Ecce "*Juvencula* in utero concipiet, et pariet filium:" Et quia prophetiam exponitis, quaſi *Ezekiam*, qui fuit rex veſter; ſpectaret, &c. JUSTIN MARTYR. Dialog. contra Tryphon. p. 262. Vide etiam p. 291. et EUSEB. Dem. Ev. Lib. vii. p. 315, &c.

ed

ed the Prophecy[s]; and, by joining a part of another Prediction to the forecited verſe, perverted the whole in ſuch a manner as to apply it to HEZEKIAH the ſon of AHAZ. Whereas, if we replace the diſjointed parts, and connect the *ſixth* and *ſeventh* verſes of the IXth Chapter — as they ſeem originally to have been connect-

[s] That the Prophecy has been diſmembered, appears 1. from the incoherence of the Context. 2. from the different order in which it ſtands in the ancient Fathers. For JUSTIN MARTYR's Copy had the 4th verſe of the VIIIth Chapter in the middle of the 16th verſe of the VIIth. *Dial. cum* TRYPH. p. 262. IRENÆUS's had the 6th verſe of the IXth Chapter in the middle of the 3d of the VIIIth. *Lib.* IV. C. 66. And TERTULLIAN's had the 4th verſe of the VIIIth after the 14th of the VIIth Chapter. *Adv. Judæos*, § 9. 'Tis true, none of theſe prove what the order originally was: but the ſenſe ſeems to ſuggeſt, that the 6th and 7th Verſes of the IXth Chapter ſhould immediately follow the 14th of the VIIth. — And there are ſome intimations ſtill left, that this was their original place. For 1. the *Targ.* of JONATHAN in Iſ. ix. 6. ſays — that the prophecy, "For "unto us a Child is born, &c." was delivered to *the Houſe of David.* And 2. JEROM aſſerts — in Iſ. ix. 6. — Cœpta Immanuelis et naſcentis pueri de Virgine Prophetia, ex eo loco, ubi dicitur ad Achaz, "Pete tibi ſignum a Domino "Deo tuo;" verſiculo iſto finita eſt, quo infertur, "Zelus "Domini exercituum faciet hoc" — which, in effect, connects theſe two parts together. And they are actually ſo connected, if that be of any weight, in the *Apoſt. Conſtitutions*, Lib. v. § 16. See WHISTON's *Suppl. to Lit. Proph.* p. 41, &c.

ed —

ed — with the *fourteenth* verse of the VIIth Chapter, it will then appear to be so manifest a prophecy of the MESSIAH, and so completely fulfilled in the birth of CHRIST, that it cannot be referred to any other Person. This indeed the Jews were fully aware of; and therefore thought it necessary, after they had transposed them, to alter these verses in the *Septuagint* Translation — as well to obliterate the appearance of the Connexion, as to darken the sense and meaning of the Text. For the original Text is ויקרא שמו פלא יועץ אל גבור אבי־עד שר־שלום, which stood formerly in some Copies [t] of the *Septuagint* rightly translated thus — Καὶ καλεῖται τὸ ὄνομα αὐτῦ — Θαυμασὸς Σύμβελ@, Θεὸς ἰσχυρὸς, [ἐξισασης,] ἄρχων εἰρήνης, πατὴρ τῦ μέλλοῦ@ αἰῶν@. But the *Vatican* reads, Καὶ καλεῖται τὸ ὄνομα αὐτῦ, Μεγάλης βελῆς ἄγγελ@· ἄξω γὰρ εἰρήνην ἐπὶ

[t] Καὶ τέτῳ γᾶν ὄνομα εἶναι λέγεται, κατὰ μὲν τὰς Ἑβδομήκοντα, Μεγάλης βελῆς ἄγγελ@· καὶ ὥς τινα τῶν ἀντιγράφων ἔχει, Θαυμασὸς Σύμβελ@. κ. λ. Huic igitur esse nomen dicitur, ut legitur apud Septuaginta, "magni concilii Angelus;" et ut quidam Codices habent, "admirabilis consiliarius, &c." EUSEB. Dem. Ev. Lib. vii. p. 336.

τὰς

τὲς ἄρχοντας ἢ ὑγείαν αὐτῷ [u]. The *Alexandrian* joins the two Versions together. Καὶ κάλέσει (καλεῖται) τὸ ὄνομα αὐτῦ, Μεγάλης βυλῆς ἄγγελ@, θαυμαστὸς, σύμβυλ@, ἰσχυρὸς, ἐξυσιαστὴς, ἄρχων εἰρήνης, πατὴρ τῦ μέλλονῖ@ αἰῶνος. Ἐγὼ γὰρ ἄξω. κ. λ. St. JEROM, who read according to the *Vatican*, endeavours to account for this variation from the Hebrew, by supposing, that the LXX were so struck with the majesty of the Hebrew Names, that they dared not venture to translate them— "Quâ nominum majestate perterritos, LXX "reor non esse ausos de puero dicere, quod "aperte DEUS appellandus sit, et cætera; "sed pro his sex nominibus posuisse, quod in "Hebraico non habetur: *Magni concilii* "*Angelum; et adducam pacem super prin-* "*cipes et sanitatem ejus* [x]." But herein JEROM was greatly mistaken: for it is evident, from the Quotations in the [y] ancient

[u] How *this* Translation, so different from the *other*, could be formed from the Hebrew, may be seen explained in CAPEL. Crit. Sacr. Lib. iii. C. v. § 7.

[x] HIERONYM. Com. in ESAIÆ ix. 6.

[y] Vide IGNAT. Ep. ad *Antioch.* § 3. IREN. adv. Hær. Lib. iv. Cap. 66. CLEM. ALEX. Pædag. Lib. i. p. 91. et EUSEB. Dem. Ev. ubi supra.

Fathers, that the LXX did tranſlate them—and properly too, as appears from the *Vulgate* and *Syriac* Verſions[z]. But the Jews expunged the original tranſlation very early out of ſome copies, and ſubſtituted in its place what we now read in the *Vatican*, with a view to extort out of the hands of Chriſtians one of the principal Arguments for the Divinity of Chriſt. For what but this could hinder their own interpreters—AQUILA, SYMMACHUS, and THEODOTION—from rendering the word אל by Θεὸς, or ſome equivalent expreſſion; which yet they carefully avoided? And what but this could induce the Jews afterwards—for ſuch things cannot be imputed to Chriſtians—to change Θεὸς into ἐξουσιαστὴς, in thoſe copies which contained both verſions[a]? And to fix the whole more firmly upon them, I cannot help remarking, that, when they

[z] For theſe Verſions, though made (*one* of them at leaſt, if not *both*) from the *Greek*, are exactly conformable to the preſent Hebrew, and have no traces of the Words Μεγάλης βουλῆς ἀγγέλου. κ. λ. But the Copies uſed by the ancient Fathers ſeem, all of them, to contain the *mixed* Verſion—which ſhews how early the Corruption was introduced.

[a] Vide Cod. *Alexandr.* in loco.

altered

altered the translation of אל גבור into ἰσχυρὸς ἐξισχυσεν, they seem to have had their eyes on the Word חזקיה, the name of HEZEKIAH[b], to whom they would refer *this*, as well as the *other* part, of the prophecy.

The second Quotation in St. MATTHEW's Gospel is taken from MICAH, Ch. v. ver. 2. and runs thus: Καὶ σὺ Βηθλεὲμ — ἐδαμῶς ἐλαχίστη εἶ. κ. λ. The *Septuagint* agrees with the *Hebrew*, and flatly contradicts the Evangelist: for it reads now, Καὶ σὺ Βηθλεεμ ὀλιγοστὸς εἶ. κ. λ. — And yet there is great reason to conclude, that it read otherwise formerly. For Cod. BARBARIN. has μὴ ὀλιγοστὸς: JUSTIN MARTYR[c], ἐδαμῶς ἐλαχίστη: ORIGEN[d], οὐκ ὀλιγοστὸς: TERTULLIAN[e], non minima: CYPRIAN[f], non exigua. From whence it appears, that the particle לא being dropt from the *Hebrew*, the *Greek* was afterwards altered to it. The original reading seems to have been, צעיר לא היית; for the present reading is inverted and ungram-

[b] EZEKIAS, i. e. fortitudo Domini.
[c] Dialog. cum TRYPH. p. 303.
[d] Contr. CELS. Lib. i. p. 39. Philocal. Cap. i. p. 4.
[e] Adv. Judæos § 13.
[f] Adv. Judæos Lib. ii. § 12.

matical—and whether owing to accident or deſign, let others determine. But before they come to this determination, let them further obſerve, that the remainder of the verſe ſeems to be defective. The Hebrew is יצא להיות מושל בישראל. And the *Vatican* MS. reads accordingly ἐξελεύσεσθαι τὸ εἶναι εἰς ἄρχοντα τῷ Ισραηλ. But here the Heb. יצא, and the Gr. ἐξελεύσεσθαι, both want a nominative caſe; which the *Alexandrian* MS. ſupplies by reading ἐξελεύσεσθαι ἡγούμενος, conformably to the Evangliſt. And ſuppoſing the Evangeliſt to have *quoted* literally from the Verſion of the *Seventy*, or if you pleaſe to have *tranſlated* literally from the *Hebrew* itſelf, it is then evident the text muſt originally have ſtood thus—יצא מושל לרעות עמי את ישראל. And if ſo, the Jews wilfully corrupted the *Hebrew*, and brought ἄρχοντα into the *Greek*—perhaps with a view to ſupport their notion of a temporal Meſſiah[g], and at the ſame time to eſtabliſh an argument againſt Chriſtians, that JESUS was no ΑΡΧΩΝ

[g] Ex te coram me prodibit Chriſtus משיחא, ut ſit dominium exercens in Iſrael. Targ. JONATH. in locum.

or

or Governor in *Israel*; and consequently that the text could not properly relate to *him.*

The next Passage I shall produce is a Quotation from the Prophet MALACHI, Ch. iii. ver. 1. which three of the Evangelists have delivered to us in this uniform manner[h]. Ἰδὲ ἐγὼ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ὃς κατασκευάζει τὴν ὁδόν σου ἔμπροσθέν σου. But the *Septuagint*, in exact conformity with the present *Hebrew*, reads thus—Ἰδὲ ἐγὼ ἐξαποστέλλω τὸν ἄγγελόν μου, καὶ ἐπιβλέψεται ὁδὸν πρὸ προσώπου μου. Now, there can be no doubt, I think, but that the *Hebrew* and *Greek* have been both corrupted in this place—on purpose to invalidate the argument of the Evangelists, by excluding the Baptist out of the Text, and destroying the connection between him and Christ[i]. That the Passage stood otherwise anciently in the *Greek*, appears from the testimony of the primitive Fathers. TERTULLIAN, who flourished about the year of our Lord cc,

[h] MATTH. xi. 10. MAR. i. 2. LUKE vii. 27.

[i] The Targum of JONATHAN reads—mitto Angelum, without meum. Vide in locum.

quotes it in this form — "Ecce ego mitto "angelum meum ante faciem tuam — id "eſt, Chriſti — qui præparabit viam tuam "ante te[k]." But this Father muſt have tranſlated it from the *Septuagint* himſelf, or elſe have tranſcribed it from the *Latin* Verſion, which had been made before from the ſame *Septuagint*. In either caſe, the point is clear — viz. that the *Greek* has been here corrupted: and if the *Greek*, the correſpondent *Hebrew* muſt have been ſo likewiſe. For farther proof we refer the reader to the works of *Euſebius*, who cites the Text in the very ſame words[l], in which it is expreſſed in the Goſpels; from whence we may conclude, that the original was penned after the following manner — הנני שלח מלאכי לפניך ופנה דרכך לפניך — where the letters dropt in the printed text are particularly diſtinguiſhed.

I know very well how Expoſitors contend, that the Evangeliſts might have quoted in the manner they have done, though the Text had been originally as it now ſtands:

[k] Adv. Judæos, § ix.
[l] Demonſtr. Evangel. Lib. ix. p. 430.

becauſe

becauſe "it was a common practice among "them to change caſes, perſons, number, "gender, tenſes, and affixed pronouns — "and alſo to add a word or two — in order "to bring the paſſage they quoted to an-"ſwer their purpoſe the better[m]." But then I know likewiſe, that this aſſertion, though generally adopted, is in reality as diſtant from truth, as it is from common honeſty? Chriſtianity ſtood in no need of ſuch mean arts to ſupport it: and the firſt teachers of it were too ſincere, too upright to uſe them. They had more regard to the credit of the Goſpel — greater attention to the genius of their adverſaries — and higher notions of the underſtanding of mankind, than to think of impoſing ſuch proofs upon them. The quotations they produced were full to the point; and always expreſſed, as to the *ſtreſs* of the argument, in the words of the

[m] Immutant autem frequenter (novi Teſtamenti Scriptores) caſus, perſonas, numerum, genus, tempus, pronomina affixa, ut locus ſive teſtimonium Scripturæ propoſito ſuo apte quadret. CAPPELL. Critic. Sacr. Lib. ii. Cap. iv. § 3.

Aliquando verbis in Scriptura ſacra allegatis una vel altera vox peregrina inſeritur ad commodiorem ſenſum ex iis elicendum. SURENHUSIUS de Mod. allegandi, &c. Theſ. vi.

authors quoted. If they diſagree at preſent with the paſſages from whence they are taken, have we not greater reaſon to ſuſpect the originals of incorrectneſs, than the Evangeliſts of unfaithfulneſs? And would it not have been much better for the cauſe of Chriſtianity, if we had taken the trouble to collect, and to collate all the *Hebrew* and and *Greek* manuſcripts of the Old Teſtament, that are yet to be found, than lazily to depend on the *printed Hebrew* text, and the two editions of the *Septuagint*, as if they were entirely, or nearly perfect;---and then cenſure the Evangeliſts for differing from them, when, in all likelihood, 'tis they that differ from their former ſelves?

## SECTION VII.

IF the foregoing inſtances ſhould be thought too few to ſupport the weight of ſo momentous a charge, we have others at hand to bring to their aid---and ſufficient, we preſume, to eſtabliſh our allegation beyond controverſy. Theſe then we ſhall now produce.

When

When JUDAS brought again the *Thirty* Pieces of Silver, which he had received of the Jews for betraying his Master; and the Rulers afterwards laid them out in the purchase of the *Potter's field*, for a burying place of strangers; then, St. MATTHEW observes[n], was fulfilled that which was spoken by JEREMIAH the Prophet, saying, Καὶ ἔλαβον τὰ τριάκοντα ἀργύρια, τὴν τιμὴν τοῦ τετιμημένου, ὃν ἐτιμήσαντο ἀπὸ υἱῶν Ἰσραήλ· καὶ ἔδωκαν αὐτὰ εἰς τὸν ἀγρὸν τοῦ κεραμέως, καθὰ συνέταξέ μοι Κύριος. But this Text is not to be found at present in the Book of JEREMIAH; it is only in that of ZECHARIAH[o]. Originally, however, it might belong to the other: for as it was the opinion of the ancient Jews, that the spirit of the former dwelt in the latter of these Prophets; and their Traditions assure us, that they often connected those books together which treated of similar subjects[p]; so it is not improbable, that, by such connexion, they might accidentally insert some Chapters of JE-

[n] Matth. xxvii. 9, 10.
[o] Chap. xi. 13.
[p] Vide LIGHTFOOT, Hor. Hebr. in Matth. xxvii. 9.

REMIAH in the Book of the Prophet ZECHARIAH, and thereby introduce the present disorder[q]. But whatever we may judge of the *Situation* of the Text, the *Words* of it, as they stand in the Prophecy of ZECHARIAH, are evidently corrupted both in the *Hebrew* and *Greek*. Now with regard to the *Greek*, which runs, according to the form of the quotation, after this manner—Καὶ ἔλαβον τὰς τριάκοντα ἀργυροῦς, ὃν τρόπον ἐδοκιμάσθην ὑπὲρ αὐτῶν, καὶ ἐνέβαλον αὐτὰς εἰς τὸν οἶκον Κυρίου εἰς τὸ χωνευτήριον—every one, who is acquainted with the dialect of the LXX[r], must needs perceive, that it is not *theirs*.

[q] It is the opinion of the learned MEDE, founded on no slight reasons, that the *six* last Chapters of ZECHARIAH belong to the Book of JEREMIAH. See his Works, p. 786. But if the Reader thinks it more probable, either that the Evangelist inserted the *name* of no Prophet, as the *Syriac* Version seems to intimate; or, if he did, that some early Transcriber mistook it, and so for Ζρίᾳ wrote Ἰρίᾳ, which is not very likely; he has my free leave to use his Judgement. None of these opinions affect my argument.

[r] The LXX translate the Word כֶּסֶף, even when it signifies *Money*, most commonly by ἀργύριον, as it is in the Gospel; and, but seldom by ἀργύρεος, and still seldomer by ἄργυρος, which is chiefly used by the other *Greek* Interpreters. יוֹצֵר is generally rendered κεραμεὺς, and never χωνευτήριον but in this place.

But

But if not theirs, whose Version then, you will ask me, is it? I answer, it is a *mixed* Version, taken chiefly from that of SYMMACHUS[s]; and was intruded here instead of the original, on purpose to darken and disguise the fact which the Evangelist meant to prove. And indeed it is disguised effectually[t]: for what affinity is there between "throwing the money into the *fur-*"*nace,*" and "giving it for the *potter's* "*field?*" As to the *Hebrew*, there are two words seemingly dropt, and a third misplaced, in all the printed Copies: for

[s] This is apparent from the following Collation. Zech. xi.

Ver. 12. LXX. Καὶ ἔστησαν τὸν μισθόν μὲ τριάκοντα ἀργυροῦς.

Aq. Καὶ ἔστησαν τὸν μισθόν μὲ τριάκοντα ἀργύρους.

Sym. Καὶ ἐστάθμισαν τὸν μισθόν μὲ τριάκοντα ἀργύρους.

Ver. 13. LXX. Κάθες αὐτὸς εἰς τὸ χωνευτήριον — καὶ ἔλαβον τὰς τριάκοντα ἀργυροῦς, καὶ ἐνέβαλον αὐτὸς εἰς τὸν οἶκον Κυρίε εἰς τὸ χωνευτήριον.

Sym. Ῥίψον αὐτὸς εἰς τὸ χωνευτήριον — καὶ ἔλαβον τὰς τριάκοντα ἀργύρους, καὶ ἔρριψα αὐτὸς εἰς τὸν οἶκον Κυρίε εἰς τὸ χωνευτήριον.

Aq. Ῥίψον αὐτὸς πρὸς τὸν πλάστην . . . . . , καὶ ἔρριψα αὐτὸς ἐν οἴκῳ Κυρίε πρὸς τὸν πλάστην.

Vide EUSEB. Dem. Evang. Lib. x. p. 479, &c.

[t] The *Targum* disguises it likewise, though in a different manner. Vide in locum.

the

the genuine reading, I apprehend, was this. ואשליך אתו אל בית היוצר, כאשר צוני יהוה. The former part ſtands confirmed by the Quotation in the *Goſpel* and *Apoſtolical Conſtitutions*[u]; and the latter is ſupported by the *Arabic* Verſion, which cloſes the ſentence with "quemadmodum præcepe-"rat mihi Dominus."

The learned Mr. MEDE, obſerving "how "aukwardly the words בית יהוה ſtand "in the ſentence, and how diſturbed they "make the ſyntax, would read in their "ſtead ברת יהוה, which is, *ad verbum*, "κατὰ σύνταγμα Κυρίε, or, as St. MATTHEW "more freely tranſlates it, καθὰ συνέταξέ μοι "Κύριος."[x] By this Criticiſm we gain indeed a kind of foundation for the latter part of the Evangelical Quotation, which otherwiſe has nothing to ſupport it in the *Hebrew*: But then it ſhould be conſidered, that whatever we gain on the one hand, we loſe hereby on the other. For if בית

[u] Matth. Καὶ ἔδωκαν αὐτὰ εἰς τὸν ἀγρὸν τῦ κεραμέως. Cap. xxvii. 10.

Conſt. Ap. Καὶ ἔδωκαν αὐτὰ εἰς τὸν οἶκον τῦ κεραμέως. Lib. V. Cap. xiv. p. 320.

[x] Mede's Works, p. 786.

be altered or ſtruck out, what is there left to ſuſtain the ſenſe and purport of the Quotation? The principal and moſt emphatic article in the application of the Prophecy is the Potter's FIELD[y], which the alteration propoſed would entirely annihilate. This alteration therefore cannot be admitted: Nor is there in truth any occaſion for it. Only tranſpoſe the words as above, and then inſert what is there inſerted, and the whole Text becomes right at once—the ſenſe clear, and the ſyntax regular. But to proceed to other inſtances.

The fifty-third Chapter of the Prophecy of ISAIAH, however perverted by the *Chaldee* Paraphraſt[z], contains a clear and

[y] In the Quotation produced from the *Apoſtolical Conſtitutions*, (Note *u*) the Word בֵּית is rendered according to its general meaning by οἶκος. But the LXX render it often by τόπος; and once, *Ruth* ii. 7. by ἀγρὸς; which ſeems, from the Evangeliſt, to have been alſo the word by which they rendered it in this place: for I have already proved, that the Tranſlation we have now of this Verſe is not the *Seventy's*.

[z] Mirè hæc omnia invertit Chaldæus, ut Meſſiam nobis depingat qualem Judæi volunt, ſays GROTIUS; who yet perverts them as ſtrangely himſelf, though to another purpoſe.

circum-

circumſtantial deſcription of the ſufferings of the MESSIAH for the ſalvation of mankind. Thus, verſe 8. "for the tranſgreſſion of my people was he ſtricken," or "was the ſtroke upon him." But the LXX, who read למות, and not למו, render it ἤχθη εἰς ΘΑΝΑΤΟΝ, "was he led to "Death." Then follows, verſe 9, a particular account of the manner of his Death and Burial; expreſſed probably at firſt, as Dr. KENNICOTT and others have obſerved [a], in this regular order.

ויתן את רשעים במותו ואת עשיר קברו. i. e. "He was lifted up with wicked men in "his death; and with a rich man was his "ſepulchre." Now it is apparent at firſt ſight, that ſuch a Prediction compared with its Accompliſhment [b] muſt bear hard on the unbelieving Jews; and lay them under a ſtrong temptation of altering the Text, in order to deſtroy the evidence of it. And indeed there is ſome reaſon to conclude, that they accordingly tranſpoſed

[a] See KENNICOTT's ſecond *Diſſertation*, p. 371, &c. WHITE's Comment. on ISAIAH; and CLERIC. Com. in loc.

[b] See MATTH. xxvii. 38. 57—60.

theſe

these two words, קברו and במתיו—which seems in a great measure to have answered their purpose: for the present Reading—"He made his grave with the wicked, and "with the rich in his death"—is become thereby so perplexed, that it scarcely conveys any sense at all. But the *Greek*—which is the point chiefly to be remarked—is still more corrupted: for it runs thus. Καὶ δώσω τὰς πονηρὰς ἀντὶ τῆς ταφῆς αὐτοῦ, ΚΑΙ ΤΟΥΣ ΠΛΟΥΣΙΟΥΣ ἀντὶ τοῦ θανάτου αὐτοῦ—where the meaning of the Prophecy is entirely lost.

But of all the Texts which the Jews have altered, there is none that carries more evident marks of wilful corruption, than that of JEREMIAH, Chap. xi. ver. 19. It was applied early to our Saviour: and stands thus in the *Septuagint*. Ἐγὼ ὡς ἀρνίον ἄκακον ἀγόμενον τοῦ θύεσθαι. i. e. "I was "like an innocent Lamb led to the slaugh-"ter." All the *other* Versions concur in the same sense. The original *Hebrew* must therefore have been ואני ככבש תמים יבול לטבוח. But how different is this from the present Reading? ואני ככבש אלוף יובל לטבוח.

לטבוח. —where it is plain, the Jews eraſed the Word תמים, or whatever elſe [c] anſwered to ἄκακον, and inſerted אלוף in its ſtead: —And all with a view to puzzle the Text, and hinder us from referring the Word *Lamb* to Chriſt. And to give them their due, they have puzzled it ſufficiently. For the meaning now is — "I am like "a Lamb, an Ox ſhall be led to the "ſlaughter." This corruption we may charge on the Jews with more confidence, becauſe the Text, in conjunction with its parallel, ISAI. liii. 7. bore ſo hard upon them, that, having nothing to anſwer, they betook themſelves to blaſphemy [d]; —and

[c] I am not certain what the Original read in this place. The *Chaldee* Paraphraſe has בחיר, *electus* agnus.

[d] Καὶ ἀπὸ τῶν διὰ Ἱερεμίου λεχθέντων, ταῦτα περιέκοψαν. Ἐγὼ ὡς ἀρνίον φερόμενον τοῦ θύεσθαι· κ.λ. —Καὶ ἐπειδὴ αὕτη ἡ περικοπὴ ἡ ἐκ τῶν λόγων τοῦ Ἱερεμίου ἔτι ἐστὶν ἐγγεγραμμένη ἔν τισιν ἀντιγράφοις τῶν ἐν συναγωγαῖς Ἰουδαίων· πρὸ γὰρ ὀλίγου χρόνου ταῦτα ἐξέκοψαν· ἐπειδὰν καὶ ἐκ τούτων τῶν λόγων ἀποδεικνύηται ὅτι ἐβουλεύσαντο Ἰουδαῖοι περὶ αὐτοῦ τοῦ Χριστοῦ ἀναιρεῖν αὐτὸν σταυρώσαντες, βουλευσάμενοι· καὶ αὐτὸς μηνύεται, ὡς καὶ διὰ τοῦ Ἡσαΐου προεφητεύθη, Ὡς πρόβατον ἐπὶ σφαγὴν ἀγόμενον, καὶ ἐνθάδε, Ὡς ἀρνίον ἄκακον δηλοῦται· ὧν ἀπορούμενοι, ἐπὶ τὸ βλασφημεῖν χωροῦσι. Et ex *Hieremiæ* reſponſis hæc reciderunt: *Ego ut agnus, qui ad ſacrificandum abducitur*, &c. —Et quia refectio iſta ex *Hieremiâ* adhuc in quibuſdam exemplaribus, quæ in Judæorum aſſervantur Synagogis, ſcripta

from

from blaſphemy to forgery the tranſition is eaſy: In their caſe indeed it was almoſt unavoidable: for, being cloſely preſſed by the weight of this paſſage, and having fruitleſsly attempted to ſtrike it out of the *Septuagint*-Copies, they had no other reſource left, but to falſify and adulterate their *own* Books; and then produce them in oppoſition to the *Septuagint*.

Add to theſe another paſſage from the prophet ISAIAH, ſomewhat akin to the former, which the Jews deſignedly altered in the *Greek*, and expunged entirely out of the *Hebrew* [c]. The paſſage here meant is

reperitur (nam haud ita pridem hæc verba reciderunt), quandoquidem ex his quoque dictis probari poteſt, Judæos conſilium iniiſſe de ipſo Chriſto, ſtatuentes eum in cruce ſuſpenſum occidere; atque idem ipſe, quemadmodum eſt ab *Eſaiâ* etiam vaticinio præmonſtratum, indicatur *tanquam ovis ad occiſionem abduci*; atque hic quoque, *velut agnus innocens* deſignatur; expedire ſe non valentes ex his anguſtiis vertuntur ad convitia. JUST. MART. Dialog. cum TRYPH. p. 298.

[c] Expunged at leaſt ſo much of it, that the *Senſe* is *entirely loſt*. The *Hebrew*, in the printed Copies, runs thus — אמרו צדיק כי־טוב. "*Dicite juſto, quòd bonus* vel *bene.*" But the Authors of the preſent *Greek* evidently read in this manner — אמרו אסרנו הצדיק כי לא טוב לנו. "*Dixerunt,* "(*dicentes*) *alligemus juſtum, quoniam non bonus* (*inutilis*) *eſt nobis.*"

in the third Chapter, ver. 10. and runs, according to our preſent Copies, in this form— Δήσωμεν τὸν δίκαιον, ὅτι δύσχρηστος ἡμῖν ἐστιν. But JUSTIN MARTYR aſſures us [f], that the original *Septuagint* read —Ἄρωμεν τὸν δίκαιον. κ. τ. λ. The words occur again, with a little variation, in the book of *Wiſdom*, Chap. ii. ver. 12. where they are attended with a very ſtriking Comment — a Comment which ſeems to indicate, that the author of that book was a *converted* Jew.

Whether the LXX tranſlated the word אסרנו by Ἄρωμεν, or found another word in the Text, I am not able to determine. The *Syriac* Interpreter, who read nearly as the preſent *Hebrew*, has אמרו לצדיקא טב. i. e. "Juſtum *Deum* vehementer exacerbârunt"—deriving the word אמרו from the root מרר, *amarum eſſe*. And this he ſeems to have done, in order to make ſenſe of the words, and bring them into ſome coherence with the Context.

[f] Λέγων γὰρ τὴν γραφὴν, ἣ λέγει, Οὐαὶ αὐτοῖς, ὅτι βεβούλευνται βουλὴν πονηρὰν καθ' ἑαυτῶν, εἰπόντες, ὡς ἐξηγήσαντο οἱ ἑβδομήκοντα ἐπήνεγκα, Ἄρωμεν τὸν δίκαιον, ὅτι δύσχρηστος ἡμῖν ἐστιν· ἐμοὶ ἐν ἀρχῇ τῆς ὁμιλίας, καὶ εἰπόντος ὅπερ ὑμεῖς εἰρῆσθαι βούλεσθε, εἰπόντες, Δήσωμεν τὸν δίκαιον, ὅτι δύσχρηστος ἡμῖν ἐστιν. Recitans enim locum, in quo eſt: *Væ ipſis, quia conſilium malum ceperunt adverſus ſeipſos; dicentes,* ſicuti Septuaginta expoſuerunt intuli, *Tollamus juſtum, quia incommodus eſt nobis:* cum ab initio colloquii id quod vos dictum voluiſtis retulerim, *dicentes, Vinciamus juſtum, quia inutilis eſt nobis.* Dialog. cum TRYPH. p. 367.

SECTION

## SECTION VIII.

LET theſe inſtances ſuffice with reſpect to the *Prophecies* relating to our Saviour. Proceed we next to the *Myſteries* of the Religion he eſtabliſhed. Among theſe there was one Myſtery [g] — I mean the Calling of the Gentiles — that was peculiarly diſguſting to the Jews. This doctrine they ſtrenuouſly contradicted, and oppoſed with the utmoſt virulence. Knowing therefore their prejudices on this head, we may naturally expect to find ſeveral of the texts, that favour this doctrine, altered and corrupted by them. And indeed we enter but a little way into the hiſtory of the Goſpel, before we meet with the alterations expected. For when

g. This I call a *myſtery*, becauſe the Scripture calls it ſo. See *Epheſ.* iii. 1, &c. And it ſeems to be the *chief*, if not the *only* myſtery, which the Jews of *that* time concerned themſelves about. They never entered deep enough into the doctrines of Chriſtianity to diſpute *other* myſteries. This ſtruck them at once, and galled their pride. The objections they made to the *Divinity* of Chriſt, &c. were not properly their *own*: they borrowed them from the *Heretics*.

the Queſtion about the Call of the Gentiles, and their exemption from the *Jewiſh* Law, came to be diſcuſſed in the Council at *Jeruſalem*; though the Apoſtle determined it in favour of the Gentiles, and ſupported his deciſion by a plain, pertinent text of Scripture [h]; yet is that text now ſo amazingly altered and corrupted in the *Hebrew*, that, if it be applicable to the point at all, it rather makes *againſt*, than *for* that deciſion.

But to ſet this matter in a clearer light, it may be proper to produce the whole paſſage. St. PETER, and the reſt who were engaged in that work, having declared to the aſſembly, how God himſelf had confirmed their method of admitting the Gentiles into the Chriſtian Church, without conformity to the *Jewiſh* Law; St. JAMES thereupon obſerved, that all this was perfectly agreeable to the words of the Prophets, and particularly to thoſe of AMOS, Ch. ix. 11, 12. "After this I will return, and will "build up again the tabernacle of David, "which is fallen down; yea, I will build

[h] See Acts xv. 4—21.

"again

" again the ruins thereof, and will ſet it up; ὅπως ἂν ἐκζητήσωσιν οἱ καλάλοιποι τῶν ἀνθρώπων τὸν κύριον, καὶ φάνλα τὰ ἔθνη. κ. λ. " that the " reſidue of men may ſeek after the Lord; " even all the Gentiles, upon whom my " name is called; ſaith the Lord, who doeth " all theſe things." *Act.* xv. 16, 17. Theſe words are quoted exactly from the Verſion of the LXX, according to the *Alexandrian* MS. It is evident therefore that THEY read thus — "למען ידרשו את יהוה שארית אדם וגו — and it is as evident, that, if this reading had not been the true one, the Jews of that time, who were ſo violently prejudiced againſt the conſequence drawn from it, would never have been determined by it. But determined by it they were: and therefore ſtand, in this diſpute, on the ſide of the Apoſtle againſt their deſcendants. For their deſcendants, reſolutely bent on maintaining their opinion at all adventures, have ſince corrupted the text; and, by reducing it to the form it is in at preſent — that is, by dropping the word יהוה, changing ידרשו into יִרְשׁוּ, and אדם into אדום—have made

it ſpeak the following ſentiment: "that "they, viz. the Jews, may poſſeſs, or rule "over[i], the remnant of Edom, and all the "heathen," &c. A fine compliment to themſelves at the expence of the Apoſtle's judgement!

There is another text, relating to the ſame ſubject, and quoted by St. LUKE, *Act.* xiii. 47. which the Jews, unable otherwiſe to elude its force, have ſince altered in the *Hebrew*.

The point was this: When the Jews oppoſed the doctrine of St. PAUL, and diſdainfully rejected the offer of the Goſpel; he plainly told them, that he would thenceforth turn to the Gentiles: — not out of any reſentment for the ill uſage he had received from them; but in obedience to CHRIST's command, and for the accompliſhment of the prophecy of ISAIAH: who ſays, Ch. xlix. 6. "I will ſet thee for a light to the "Gentiles, that thou mayeſt be for ſalvation "unto the ends of the earth." The *Greek*

[i] Dominabiturque in omnia regna domus David. *Targ.* JONATH. in loc.

words

words in the *Acts* are these — Τέθεικά σε εἰς φῶς ἐθνῶν, τοῦ εἶναί σε εἰς σωτηρίαν ἕως ἐσχάτου τῆς γῆς. And they are the same likewise in the *Alexandrian* MS. The LXX therefore read in their Copy לִהְיוֹתְךָ יְשׁוּעָתִי — But the later Jews omitted the ך *Caph* at the end of the first word, and added a י *Jod* to the end of the other; and thereby formed the present reading, לִהְיוֹת יְשׁוּעָתִי — which, literally translated, means, "that my salvation may "be *extended* to the ends of the earth"— that is, as they interpret the words, that the *Jewish* Dispensation, often called "the "Salvation of God," may spread far and wide; and that Proselytes may be gathered to it out of every nation and kingdom of the world[k]. An interpretation, suitable indeed to the notions of the Jews, but quite

[k] This appears from JUST. MARTYR. Dialog. cum TRYPH. p. 350. where, having produced this Text in a still stronger manner — for there it is εἰς σωτηρίαν ΑΥΤΩΝ — he observes, Ταῦτα ὑμεῖς μὲν εἰς τὸν Γηόραν (f. τὸς Γηόρας) καὶ τὸς Προσηλύτες εἰρῆσθαι νομίζετε. Hæc vos (Judæi) quidem in Gejoras et Proselytos dicta arbitramini.

The *Targum* of JONATHAN applies this Text likewise to the Jews. Nunquid purum *vobis* est, quod *vos* vocemini servi mei ad suscitandas tribus Jacob, &c. Vide in loc.

contrary to the doctrine of the Apoſtle, and to the purpoſe for which he quoted the Text.

Other inſtances — and they are very numerous — I leave to the inveſtigation of the curious Reader; and haſten to conſider the principal Objections, that have been already urged, and may ſtill be repeated, againſt the Poſitions I have now advanced. And,

1. It has been ſaid in favour of the Jews, "that the veneration they expreſſed for their "ſacred Books, and the zeal they ſhewed "for the preſervation of their integrity, "would never ſuffer them to recede from "the text, or make any changes and al-"terations in it [1]." Now, whatever zeal they ſhewed *at firſt*, 'tis apparent from their own writings, that it greatly abated, or rather degenerated afterwards. For, contrary to what is here ſuggeſted, the *Babyloniſh* Talmud poſitively aſſerts, "that it is right

[1] Confirmatur vero, Judæos hoc (viz. Scripturas corrumpere) nunquam voluiſſe, ex incredibili ipſorum zelo erga Legem et libros ſacros, ut mortem potius omniaque tormenta ſubirent, quam vel unum Legis apicem mutare vel adulterare vellent. Bibl. Polyg. Proleg. vii. § 4.

"and

" and lawful to take away one letter from " the Law, that the name of God may be " publickly ſanctified; or may not be pub- " lickly prophaned [m]." Allow them once this Principle, and you muſt of courſe allow, that they *might* make as many and frequent alterations in the ſacred text, as the honour of God, and the ſervice of Religion ſeemed, in their judgement, to require. And if they *might*, would they not judge, from their notion of Chriſtianity, that they were abſolutely bound to *do* it? And what are the alterations we have charged upon them, but ſo many clear and cogent proofs of the actual exertion of this Principle? — The very alterations we ſhould expect them to have made, in the circumſtances they were then ſituated. But,

2. It has been farther urged, " that if the " Jews had made any alterations at all, they " would certainly have made them in thoſe " places which ſeem to bear hardeſt againſt " them: but there are many paſſages extant

[m] Tract. *Jebainoth*, Cap. viii. apud PEZRON. Antiq. de Tems, P. II. C. vi. p. 420.

" in the *Hebrew*, and acknowledged on all " hands to be genuine, which conclude " much ſtronger againſt the Jews, than any " of thoſe they are ſuppoſed to have cor- " rupted; and therefore," &c. [n] This argument, though often urged with great confidence, is, in my opinion, of little weight. " They did not corrupt *all* the texts " that made againſt them; and therefore " corrupted *none*"— is a kind of reaſoning which can hardly be thought concluſive. The truth of the caſe ſeems to be this. The Jews made no alterations — no *wilful* ones I mean — either in their *Greek* or *Hebrew* Copies, till they were forced to make them in their own defence. The arguments firſt alledged againſt them were drawn from the *Septuagint* Verſion; and *theſe*, being otherwiſe unanſwerable, forcibly urged them to make alterations in *that* Verſion, as the only expedient their caſe would admit. And whatever additional, ſubſidiary arguments the *Hebrew* might farther contain; yet, ſo long as they ſubſiſted only in the *Hebrew*,

[n] Vide Bib. Polyg. Proleg. vii. § 4. et Auctores ibi laudatos.

they

they were in effect, from the ignorance of Chriſtians in that language, no arguments at all: and therefore might ſafely be ſuffered to remain. But when the artifices of the Jews came to be detected, and the alterations they had made in their *Septuagint* Copies to be charged full upon them, they had no other means to defend themſelves, but by making alterations in their *own* Books, and then oppoſing them to the *Greek* Verſion. And, that they ſhould at this time proceed ſuch lengths, and make uſe of ſuch methods in ſupport of their *eſtabliſhed Religion*, can ſurely be a matter of no great ſurprize; when we conſider,

3. How many, and what ſtrange alterations they afterwards made in the *reading* of their Copies, purely for the ſupport of their *private Opinions*. As a proof of this, I ſhall beg leave to produce a Paragraph from STEHELIN'S *Rabbinical Literature*, or *Traditions of the Jews*, Vol. I. p. 106. where he exhibits ſome Specimens of the critical learning of the *Rabbins*, or their ſkill in amending the Scripture; by which talent, he ſays, they have, among their own people, perverted the ſenſe of many of the cleareſt and moſt ſignificant paſſages.

"When

" When the words of Scripture are not " pliant to their deſigns or maggotries, their " leſſon is, READ NOT SO, BUT SO: and " the Jews hearken and believe readily. In " the Talmud-Treatiſe *Berachoth*, we have " the following Paſſage. *Rabbi* ELIEZER " hath ſaid [o], MOSES had ſet himſelf againſt " God, becauſe it is written [p], MOSES *prayed* " אל יהוה *unto the Lord.* Read not *el* " *Jehova*, but *al Jehovah*, i. e. *againſt the* " *Lord.* The *Reſch Lakiſch* hath ſaid, to " every one who ſays *Amen* with all his " might, the gates of Paradiſe are open; " becauſe it is written [q], *Open the gates, that* " *the righteous nation,* שמר אמנים, *which* " *keepeth the truth, may enter in.* Read not " *ſhomer emunim*, but *ſhomer Amen*, i. e. " *which ſays Amen.* In the *Bava Bathra* [r] " there is a paſſage which runs thus — *Rabbi* " SAMUEL, ſon of NACHMANI, ſaith, that " *Rabbi* JOCHANAN had ſaid, that three are " called by the name of the holy and bleſſed

[o] Fol. 32. col. 1.
[p] Numb. xi. 2.
[q] Iſai. xxvi. 2.
[r] Fol. 75. col. 2.

" God;

" God; viz. the *Righteous*, the *Meſſiah*, and " *Jeruſalem*. With reſpect to the *Righteous*, " it is proved from ISAIAH, Ch. xlviii. 7. " The *Meſſiah* is called by the name of God, " becauſe it is written [s], *And this is his name* " *whereby he ſhall be called, Jehovah, the* " *Lord, our righteouſneſs.* And *Jeruſalem* " is ſo called, becauſe it is written [t]; *It is* " *round about eighteen thouſand meaſures:* " *and the name of the City from that day* " *ſhall be* יהוה שמה, *the Lord is there.* " Read not *ſhamma*, i. e. *there*; but read " *ſhema*, i. e. *her name* (N. B.) ſhall be " called *Jehova*. The Treatiſe entitled " *Nidda* ſays [u], He who learneth every day " one *Halacha*, i. e. one *Talmudic Ordinance*, " is ſure to be an heir of eternal life; as it " is ſaid [x], הליכות עולם לו — *his ways are* " *everlaſting*. Read not *halichoth*, *ways*; " but read *halachoth*, *ordinances*."

[s] Jer. xxiii. 6.
[t] Ezek. xlviii. 35.
[u] Fol. 73. col. 1.
[x] Hab. iii. 6.

There

There are, in the *Rabbinical* writings, many more ſuch amendments, or rather corruptions, of the ſacred text; founded chiefly, as you may here obſerve, on the different methods of pronouncing the words;—that is, on the different *vowels* that are annexed to the letters of which a particular word is compoſed. At what time the *Vowel Points* were firſt applied to the *Hebrew* Text, has been a ſubject of long debate; and is not yet perfectly ſettled. It ſhould ſeem, however, from the inſtances now cited, that they muſt have been uſed, at leaſt in particular caſes, when the forementioned precept—"Read not ſo, but ſo"—was delivered by the *Talmudiſts*[y]; or otherwiſe theſe writers muſt have made a *diſtin-*

[y] Beſides the frequent repetition of this precept, which plainly implies the uſe of the *Vowel Points*, there are ſeveral things in the *Talmud* which expreſsly prove it: In Tractatu *Nedarim*, fol. 37. diſputant Talmudiſtæ, num liceat docere legem pro mercede? Diverſo modo reſpondent; tandem R. Jochanan ait, licere accipere שכר פסוק טעמים *mercedem pro pauſis accentuum* docendis. Raſhi in margine explicat שמלמדו ניקוד וטעמים *quia ipſum docet punctationem et accentus.* Ergo actualis punctatio debuit exiſtere: Quomodo enim aliter docere potuiſſent. LEUSDEN. Philolog. Heb. Diſſert. XV. p. 174.

*ction*

*ction* without any *difference*; — an abſurdity which we can never ſuppoſe them to have been guilty of. And yet, on the other hand, it is inconteſtably evident from the tranſlation of the LXX, that the *Hebrew* Text was not *pointed*, when they undertook and accompliſhed that important work [z]. Hence then it may be inferred, that theſe *Vowel Points* were firſt introduced in ſome part of the interval between the completion of the *Septuagint* Verſion and the publication of the *Talmud*. And if ſo; in what part of this interval can you conceive the uſe of them to have been more neceſſary, than in that, wherein the Jews were often obliged to *read* differently — that is, to alter the common *pronunciation* of words — in order to extract a different ſenſe and meaning from them; and thereby evade the arguments of Chriſtians? To perpetuate this mode of pronunciation, and the novel interpretations founded thereon, the *Rabbins* invented the *Vowel Points*. Theſe, it ſhould ſeem, they applied only at firſt to ſome particular words;

[z] Vide CAPPEL. Arcan. punct. revelat. L. I. c. viii.

and

and then gradually extended their uſe, as circumſtances and occaſions required. By theſe means they read and explained diverſe paſſages very differently from the ancient manner, without altering the letters of the text[a]. Finding their utility in this reſpect, they afterwards proceeded a greater length; and applied them to the whole Scripture in all their *common* Bibles,—that the people might be the better able both to read and to underſtand it. But as they affixed theſe *Points*, probably, at firſt for a particular end, and to aſcertain a particular reading; ſo, if that reading ſhould afterwards appear unfavourable to their cauſe on any other account, they artfully retained the liberty of altering and new-modelling it again, by leaving all their *Synagogue*-Copies *free* and *unpointed*. In this light we clearly ſee the

[a] Not but that the Text has ſuffered greatly, ſince the application of the *Points*, by the frequent omiſſion of the *Matres Lectionis*, eſpecially of the ו and י. And I think it ſhould be the buſineſs of a future Editor to attend carefully to this Article; and, inſtead of following the contracted form of our *pointed* Books, to reſtore all ſuch mutilated words—where the authority of MSS. or parallel places will bear him out—to their *full*, *uniform* and *juſt* orthography.

reaſon

reaſon of a practice, which, being general among them, is continually taken notice of, but has not yet, in my opinion, been ſo well accounted for: — I mean, the reaſon of their *pointing* their *common* Bibles; and reſerving their *Synagogue* ones *without points*. And that this is no fanciful reaſon appears from the words of Rabbi BECHAI, as cited by BUXTORF in his *Tiberias*, p. 45. "Juſſi "ſumus non punctare librum Legis, quia "vox punctata omnem ſenſuum varietatem "et multiplicationem excludit, ſed ablatio "punctorum eam parit."

## SECTION IX.

UPON theſe grounds, and by theſe artifices, the Jews made many and ſignal alterations in the *Septuagint* Verſion; and not a few in their *own* Books. At what time theſe alterations were made — how they increaſed — and by what means they were propagated, it is no eaſy matter to determine. This, however, we may obſerve; that as Chriſtianity got footing firſt in *Judea*,

and was supported there by the Gospel of St. MATTHEW — which Gospel contains no less than *forty* quotations; all taken, I believe, originally from the *Septuagint* Version — so it is not unlikely, that the Jews, who lived in that country, and used the *Hebrew* Scriptures in their Synagogues, were the first that objected to the faithfulness and propriety of this Version; as being the first that were concerned in examining the passages quoted from it. Nothing could be more offensive to the Jews, as nothing could be more prejudicial to their cause, than the Gospel now mentioned. It was therefore by all means to be opposed. But since the facts it contained could not be disproved, they had nothing left but to invalidate the quotations: And therefore, to secure their point this way, they struck some passages out of the *Septuagint* — altered others, as they judged expedient [b] — and distorted the rest to a different meaning.

[b] Thus the noted passage in HOSEA, Ch. xi. ver. 1. quoted by St. MATTH. ii. 15. after this manner — Ἐξ Αἰγύπτε ἐκάλεσα τὸν υἱόν μου — was altered by them into, Ἐξ Αἰγύπτε μετεκάλεσα τὰ τέκνα αὐτῦ. That the *Evangelical* Quotation was the origi-

After

After the publication of St. LUKE's Gospel, the *Hellenistic* Jews found themselves under a strong necessity of adopting the alterations, which their brethren of *Judea* had made before — and perhaps of adding considerably to their number, on account of the unexpected favour and privileges, which that Gospel opened to the *Gentile* world. But the *Septuagint* being here in common use, and well known to the body of the people, it was not so easy to alter the Copies without assigning some reasons for it. The alterations already made in *Judea*, and which came recommended by the heads of the nation, might possibly be adopted on that account; as such a recommendation might be deemed of itself a sufficient reason. And if so; the learned Chiefs of the *Hellenistic* Syn-

nal reading of the *Septuagint* may well be presumed; because 1. it is agreeable to the *Hebrew*. 2. Because the word קְרָא, though it occurs several hundred times in Scripture, is never rendered μετάκαλέω but in this place. See ver. 1. 3. And 3. because the Jews, who acknowledge לִבְנִי, *filium meum*, to be the true Text; yet explain it, in conformity with the present *Septuagint*, by לְהוֹן בְּנַיִן, *eos filios*. Vide *Targ.* in loc. A shrewd sign that the people, who thus explained the *Hebrew*, had a hand in corrupting the *Greek*.

agogues had nothing else to do, but to proceed on the same principles; and, having first altered their *Hebrew* Copies in such places as made against them, to bring those Copies to confront the *Septuagint*, and evince the necessity of farther corrections: And there are some grounds to conclude, that they proceeded accordingly: for in many places, relating to the *Gentiles*, the *Hebrew* is corrupted, when the *Greek* is not. Of this we have given some instances above [c]; and particularly one from the Prophet AMOS, Ch. ix. 12. where, it is farther to be observed, that the *Aldine* Edition reads ὅπως ἐκζητήσωσί ΜΕ, as if the original had been למען ידרשוני. Another instance may be seen in the LIst Ch. of ISAIAH, ver. 4. The text manifestly relates to the *Gentiles*; but the Jews, by dropping the ם *mem* at the end of the two words עמי and ולאומי — for the *Syriac* interpreter [d] evidently read עמים and ולאומים — have brought it to speak in favour of *themselves*: so that, instead of,

[c] Pag. 68, &c.

[d] Vers. *Syr.* Audite me, populi; et auscultate me, gentes. The LXX. Καὶ οἱ βασιλεῖς, as if they had read ומלכים for ולאומים.

" Hearken

"Hearken unto me, ye people; and give "ear unto me, ye nations:" it is now, "Hearken unto me, O *my* people; and give "ear unto me, O *my* nation" — in direct opposition to the remainder of the verse. A third instance of the like sort occurs in *Deut.* Ch. xxxii. ver. 43. For there the *Septuagint*, agreeably to the Apostle's quotation [e], reads — Εὐφράνθητε ἔθνη ΜΕΤΑ τοῦ λαοῦ αὐτοῦ, "Rejoice, ye gentiles, WITH his people." But the *Hebrew*, and indeed the *Samaritan*, dropping the *preposition*, have turned it to a different sense. For according to *them* the meaning is, "Praise, ye gentiles, his "people." — Nor is this the only omission in the Text: The beginning of the verse is also wanting — and whether the Jews struck it out, because St. PAUL in his Epistle to the *Hebrews* [f] had applied it to Christ, may be worth considering.

From this account of their origin, I should now proceed to shew, in what manner the

[e] Rom. xv. 10.

[f] Ch. i. ver. 6. "And again; when he bringeth in the first-"begotten into the world, he saith, Καὶ προσκυνησάτωσαν αὐτῷ "πάντες ἄγγελοι Θεοῦ" — of which words there are no traces in the modern *Hebrew*, tho' they are entire in the *Greek*.

ſeveral alterations, which the Jews made in the *Septuagint*, were propagated and diſperſed abroad. But of the progreſs of them I can only ſay, that they were not introduced into the Synagogue Copies at one time, and all together; but at different times, and in diverſe numbers, as the diſputes which the Jews held with Chriſtians, and other circumſtances required. Nor did theſe alterations take place uniformly, even then, in all Copies, and in all Synagogues; but ſome Synagogues adopted one kind of reading, and others, another; as it anſwered the deſign they had to ſerve thereby. For every Synagogue, being independant, judged for itſelf: and, though it might have ſome regard to what other Synagogues had done, or intended to do; yet nevertheleſs it always followed its own judgement; and altered or retained any reading, as its own diſcretion and the exigence of the caſe directed.

As ſoon therefore as the ſpirit of correcting began to operate in this manner among them; that uniformity or agreement, which ſubſiſted univerſally between their

Synagogue-

Synagogue-Copies before, was immediately broken and deſtroyed—and amazing *differences* were ſoon obſerved in different Copies of the *Septuagint* Verſion. By theſe differences, thus introduced, the Jews obtained theſe two ends, of no ſmall importance to their cauſe and party—They, firſt, hereby puzzled the Chriſtians; and weakened the force of thoſe arguments, which they brought againſt them from the *Septuagint*. And, ſecondly, they ſhewed their own people the neceſſity of procuring a new Verſion; and prepared them for the reception of it, whenever it ſhould be offered them.

## SECTION X.

BUT here it may juſtly be aſked—"Are "there no corruptions then in the *Septuagint* "Verſion, but what the Jews deſignedly in-"troduced to anſwer their own purpoſes?" Yes doubtleſs; many of various ſorts, and of ancient date—manifeſtly derived from other ſources. For,

I. There were certain Critics in early times [g], who thought the *Hebrew*, in some places, to be capable of a different meaning from that which had been assigned to it by the LXX Interpreters; and accordingly rendered it in the margin of their *Greek* Copies in a different manner. These *marginal rendrings* were afterwards admitted into the body of the text; where some of them still keep a quiet, undisturbed possession. To this head may be referred some of the instances before mentioned — for farther proof take the following. The *Greek* Version, *Psal.*

[g] Among *these* Critics were some of the Jews that *opposed* Christianity, as appears from a passage in JUSTIN MARTYR's Dialogue with TRYPHO, p. 348. For thus says the venerable Father — Δυναιὸν δὲ ἦν μοι, ὦ ἄνδρες, μάχεσθαι περὸς ὑμᾶς περὶ τῆς λέξεως ἣν ΥΜΕΙΣ ἐξηγεῖσθε, λέγοντες εἰρῆσθαι, Εως ἂν ἔλθῃ ΤΑ ΑΠΟΚΕΙΜΕΝΑ ΑΥΤΩΙ. Ἐπειδὴ ἐχ ἅτερος ἐξηγήσαντο οἱ ἑβδομήκοντα, ἀλλ', Εως ἂν ἔλθῃ ΩΙ ΑΠΟΚΕΙΤΑΙ. "Poteram autem, ô viri, "adversus vos decertare de locutione, quam vos interpretando "profertis, *Donec veniant quæ reposita sunt ei:* nam Septuaginta "illi non ita verterunt; sed, *Donec veniat cui repositum est.* Now, that the word ὑμεῖς, in this account, relates to some *critical Jews* who had so translated the passage, and not to AQUILA, or the Patrons of his Version, is evident from hence — because AQUILA himself rendered the words by ᾧ ἀποκεῖται, exactly in the same manner as the LXX had done. Vide EUSEB. Dem. Evang. Lib. viii. p. 370 and 372. ORIGEN. Hexapl. in Gen xlix. 10.

xxii. ver. 1. reads thus—Ὁ Θεὸς, ὁ Θεός μου, πρόσχες μοι, ἵναλί ἐγκαλέλιπές με;—But the words, πρόσχες μοι, are evidently a different translation of the second Hebrew word אלי: which may signify either *my God*, or "look "*upon me*," as it is in our Common-prayer-version, which generally follows the *Septuagint*. So likewise 2 *Sam.* i. 23. the words ὡραῖοι and εὐπρεπεῖς are two different renderings of the Heb. נעימם, as ὁ διακεχωρισμένοι and ὁ διεχωρίσθησαν are of לא נפרדו.

These double rendrings were much more numerous formerly than they are at present. For when the *Greek* was reduced, as it certainly was, to the standard of the *modern Hebrew* [h], many of them were rejected and

[h] As a proof of what is here asserted, I would beg leave to observe, that in *Judg.* xviii. 30. the *Vatican* and *Alexandrian* copies both read, conformable to the *Hebrew*, Καὶ Ἰωνάθαν υἱὸς Γηρσὰμ υἱῦ Μανασσῆ, αὐτὸς, κ. τ. λ. But the *Vulgate* has *Et Jonathan filium Gersam filii Moysi*, &c. and THEODORET, Ἰωνάθαν υἱὸς Μανασσῆ, υἱῦ Γηρσὰμ υἱῦ Μωυσῆ. Vide etiam *Schol. Rom.* in loc. Hence then it should seem, that the Jews, in order to take away the reproach of their Lawgiver's grandson being the first idolatrous Priest among the Israelites, inserted, or rather suspended, a נ *nun*, in the word משה, the name of MOSES; and thereby changed it into מנשה, MANASSEH—to which reading the *Greek*, in the forementioned copies, was afterwards accommodated. This we may now affirm with

left out. This is apparent from several quotations in the ancient Fathers; which are often clogged with these double interpretations, where the text is now, though I cannot say *entirely*, yet however *generally*, free, according to the reading of the *Septuagint* Copies[i]. But,

II. Besides these double rendrings, there are also certain *glosses* or *explanatory remarks* frequently, though injudiciously, brought

great confidence, because there are no less than *three Greek* MSS belonging to the library of *S. Germain de Prez*, at *Paris*, (classed N°. 2. 3. 4.) which read Ἰωνάθαν υἱὸς Γηρσὼμ, υἱῶ Μωυσῆ, κ.τ.λ. See KENNICOTT's *Observations on the first Book of* SAM. ch. vi. 19. in the note, p. 37. &c. A pregnant instance, among many others, of the utility of collating the *Gr.* MSS of the *Septuagint* Version. It is somewhat remarkable, that the word Γηρσὼμ is wanting in the *Oxford* MS; which MS I have elsewhere observed to be generally correspondent to PHILO's copy. Was this omission, whereby JONATHAN is made the immediate son of MANASSEH, another artifice used by the Jews to save the honour of MOSES's descendants?

[i] Compare AMOS, Ch. vi. ver. 1, 2. 7. with JUSTIN MARTYR's quotation—Dialog. cum TRYPH. p. 239. And consult thereupon GRABE *de vitiis*, &c. cap. i. § 15. p. 28. Comp. likewise the *Vatic.* and *Alex.* Copies in DAN. ch. ix. ℣ 27. and consult USHER thereupon, Syntag. de LXX Interp. Vers. cap. vi. p. 66. and VOSSIUS de *Sept.* Interpr. in Præf. ad Lectorem, p. 8, &c. If these books are not at hand, I would refer the Reader to Bos's Edition of the *Septuagint*; which, whatever fault may be found with it, is extremely useful, on account of the *various readings*, &c. it contains.

into

into the text; where they now disturb the sense, which they served to fix and illustrate before, whilst they stood in the margin. Thus, Gen. ix. 20. the words איש האדמה were originally translated ἄνθρωπος γῆς: but this expression admitting of two senses, the word γεωργὸς was afterwards placed in the margin to fix and ascertain its meaning. From the margin it soon [k] crept into the text; where it now stands in this absurd manner — ἄνθρωπος γεωργὸς γῆς. So again, *Deut.* xxxii. ver. 40. after the words ὅτι ἀρῶ εἰς τὸν οὐρανὸν τὴν χειρά μου, we read, Καὶ ὀμοῦμαι τὴν δεξιάν μου. But these last words are manifestly a *gloss* taken from the margin; where they were at first inserted to advertise the reader, that to *lift up the hand* means, in this place, to *swear*. But these are not all. For,

III. The margin has supplied the text with still *larger* interpolations, arising from *additions* made to the history, and taken from other places. A remarkable interpolation of this

[k] It was there before the days of PHILO — for he quotes the Text (De Plant. *Noe*) exactly in the words of our present Copies.

sort

sort we find annexed to the 20th verse of the xlvith Chap. of *Genesis*. The words are these — Ἐγένοντο δὲ υἱοὶ Μανασσῆ, ὃς ἔτεκεν αὐτῷ ἡ παλλακὴ ἡ Σύρα τὸν Μαχίρ· Μαχὶρ δὲ ἐγέννησε τὸν Γαλαάδ. υἱοὶ δὲ Ἐφραΐμ, ἀδελφὸς Μανασσῆ, Σελαλαὰμ ἡ Ταὰμ. υἱοὶ (υἱὸς) δὲ Σελαλαὰμ, Ἐδέμ. Upon which the learned GRABE remarks [1], that somebody, willing to continue the genealogy of JACOB, noted here in the margin, from the books of *Numbers* and *Chronicles*, the five descendants of JOSEPH by his two sons MANASSEH and EPHRAIM: which note was taken very early into the text. But observe the consequences of this interpretation! The sum total being hereby so much increased, the number *seventy* — ver. 27—was accordingly altered to *seventy-five*. And from this reading in the *Greek* Version, it is very probable, that the true number *seventy*, used by St. STEPHEN,— *Act.* vii. 14—was altered by some Christian transcriber into *seventy-five* likewise.

[1] De Vitiis LXX Interp. cap. i. § 14. p. 16. See also KENNICOTT's *Second* Dissertation on *the State of the printed Heb. Text*, p. 406.

*Smaller* additions, inserted with a view to make the text clearer; such as χῶν ΑΑΒΩΝ ἀπὸ τῆς γῆς — *Gen.* ii. 7. quoted by PHILO [m], and confirmed by the reading of the *Oxford* MS. collated in the *Polyglot* — which MS. comes the nearest of all others to the Copy that was used by that learned Jew: — these additions, I say, are too minute, though very numerous, to be particularly specified, and enlarged upon. We shall therefore proceed,

IV. To the *Corruptions* introduced by the *ignorance* or *carelessness* of transcribers. But here we enter into a spacious field — where errours appear in such various forms, and derived from such manifold inadvertencies, that it is often as difficult to explain their origin, as it is to reduce them to proper classes. The greatest part of them, however, will regularly fall under some or other of the following Heads; *viz.* Errours owing

[m] De Mundi opificio, p. 30.

1. To the *transposition* of words.

Thus, *Lev.* viii. 23. the *Vatican* Edition reads orderly, that is, conformably to the *Hebrew* — Καὶ ἐπέθηκεν Μωυσῆς ἀπὸ τοῦ αἵματος — ἐπὶ τὰ ἄκρα τῶν χειρῶν αὐτῶν τῶν δεξιῶν, καὶ ἐπὶ τὰ ἄκρα τῶν ποδῶν αὐτῶν δεξιῶν — but in the *Alexandrian* MS. the words χειρῶν and ποδῶν have changed places. So again, *Is.* lxv. 1. the *Vatican* Edition reads — Ἐμφανὴς ἐγενήθην τοῖς ἐμὲ μὴ ἐπερωτῶσιν, εὑρέθην τοῖς ἐμὲ μὴ ζητοῦσιν — but the *Alexandrian* has the words ζητοῦσιν in the former, and ἐπερωτῶσιν in the latter part of the sentence: — which was also the order in the Copies used by JUSTIN MARTYR [n] and IRENÆUS [o]. See likewise MALACH. ii. 10. and numberless other places.

2. To the *addition* of words.

*Is.* lv. ver. 3. is rightly quoted by JUSTIN MARTYR [p] thus — Εἰσακούσατέ μου, καὶ ζήσεται ἡ ψυχὴ ὑμῶν — but the *Vatican* and *Alexan-*

[n] Dialog. cum TRYPH. p. 242.
[o] Lib. III. cap. vi. p. 208.
[p] Dialog. cum TRYPH. p. 231.

*drian*

*drian* Copies both read it with the addition of ἐν ἀγαθοῖς, inadvertently introduced from the preceding verſe. Καὶ ζήσεται ἐν ἀγαθοῖς ἡ ψυχὴ ὑμῶν. Another remarkable addition, owing to the ſame cauſe, may be ſeen in *Gen.* xlv. 3. according to the *Alexandrian* Copy—where the words, Ὁ ἀδελφὸς ὑμῶν, ὃν ἀπέδοσθε εἰς Αἴγυπτον—are, by an eaſy miſtake, improperly inſerted. And the like inſertions may be met with in abundance of places.

3. To the *omiſſion* of words.

Of this an inſtance has been already given, p. 37. comprehending no leſs than *ten* verſes together. There is another in the *Alexandrian* MS. at the beginning of the fourth verſe of the xlvth Chapter of *Geneſis*, evidently owing to the ſame cauſe—that is, to the oſcitancy or careleſſneſs of the tranſcriber. Many more might eaſily be produced: but it is ſufficient to add, that this article particularly affects the *pronouns* [q].

[q] Quam injuriam, verbi gratia, pronomina nominibus ſuffixa ſæpiſſime ſunt experta. GRAB. De Vitiis, &c. p. 32.

4. To

4. To the *mistaking* of words.

Thus in *Levit.* Ch. v. 4. the *Alexandrian* and *Vatican* Copies both read Ἡ ψυχὴ ἡ ἄνομος, ἡ διαξέλλεσα κ. λ. whereas the true reading is, Ἡ ψυχὴ, ἣ ἂν ὁμόσῃ, διαξέλλεσα. κ. λ. as it is in the *Complutensian* Edition. So again, JOSH. xvii. ver. 7. the *Alex.* and *Oxford* MSS. read ἐπὶ τὴν γῆν, instead of ἐπὶ πηγὴν. And in 2 SAM. xix. 40. the *Alex.* has πᾶς ὁ λαὸς for ὁ βασιλεὺς — where the transcriber, 'tis evident, was either deceived by the mode of the dictator's *pronunciation*; or else, if he looked at the book himself, carelessly transferred the words from the middle of the verse; and, for the sake of his copy, was afterwards unwilling to blot them out. I shall add but one instance more — and that is in *Gen.* xv. 15. where the word τραφεὶς is erroneously written for ταφεὶς[r]: and is a mistake which had invaded the *Greek* Copies even before the days of PHILO[s].

[r] Sed ταφεὶς *sepultus* reponendum esse, Hebræum verbum תקבר nos dubitare non sinit. GRAB. de vitiis, &c. p. 35.

[s] Vide *De rerum divin. hærede*, Vol. I. p. 512, &c. Ed. MANG.

With

With reſpect to *ſmaller* articles, ſuch as the *permutations* of conſonants, vowels, and diphthongs, the reader may conſult the ſeveral *Prolegomena* prefixed to the Tomes of GRABE's Edition — where he will meet with inſtances in abundance; though many of them, perhaps, ſhould rather be attributed to the difference of dialects [t], than to the miſtake of tranſcribers.

In conſequence of theſe and the like inadvertencies, to which tranſcribers in all ages were more or leſs liable, various errours found their way into the ſeveral Copies of the *Septuagint* Verſion. And though ſome Copies are infinitely preferable to others; yet every Copy has its faults — and that is the beſt which contains the feweſt. And here, to our comfort, be it remarked — that the Copies, which *we* now poſſeſs, are, upon the whole, much more *perfect*, that is, more

[t] Obſervari in hoc codice (viz. *Alex.*) nonnulla eſſe quæ Ionicam redolent dialectum, ut τέσσερα, τεσσεράκοντα, ubique pro τέσσαρα, τεσσαράκοντα. μαχαίρης pro μαχαίρας, Jer. xxxii. 16. λήμψομαι, λημφθεὶς, ἐλήμφθησαν paſſim, pro λήψομαι, ληφθεὶς, ἐλήφθησαν — cujuſmodi apud *Herodotum* invenias. Bos, Proleg. in LXX.

*correct*, than thoſe that were uſed by the *ancient* Fathers. This may ſeem a very ſtrange aſſertion [u]: but nevertheleſs, it is very true—as will plainly appear from the following Collation.

[u] And the more ſtrange perhaps, becauſe it may be thought to contradict what we have advanced above, p. 9. concerning the ſtate of the *Greek* Verſion in our Saviour's time. But a little attention to the circumſtances of things will ſet theſe points in a clear light, and bring them all to a perfect agreement. Before the birth of Chriſt, while the *Septuagint* was confined to the ſole uſe and cuſtody of the Jews, the Copies, that were occaſionally taken of it, ſeem to have been written at firſt with great care, and by ſkillful perſons—and alſo to have been examined and corrected afterwards, where any faults were diſcovered in them. This the condition of the times would eaſily admit. But when Chriſtianity began to ſpread in the world, and the church was enlarged by the acceſſion of the Gentiles, the demand for Copies daily increaſed, and became continually more and more urgent. This urgent demand multiplied the number of Tranſcribers; who, partly from haſte and negligence, and partly from their ignorance of the language, committed frequent and groſs miſtakes—nor took any pains to correct them. Theſe were ſome of the manifold errours, which ORIGEN afterwards complained of; and which he endeavoured to rectify in his *Hexapla*. And ſince all the Copies we have now in our hands, are derived either from the *Hexapla*, or ſome other *corrected* Edition, what wonder is it, that they ſhould, upon the whole, appear preferable to the haſtily-tranſcribed, and uncorrected Copies, which the Fathers ſeem to have uſed?

*Deut.*

*Deut.* xxxiii. 13—16.

| *Vatican* Copy. | JUSTIN MARTYR's Copy. |
|---|---|
| 13. Καὶ τῷ Ἰωσὴφ εἶπεν· Ἀπ' εὐλογίας Κυρίου ἡ γῆ αὐτοῦ, ἀπὸ ὡρῶν οὐρανοῦ καὶ δρόσου, καὶ ἀπὸ ἀβύσσων πηγῶν κάτωθεν, | 13. Καὶ τῷ Ἰωσὴφ εἶπεν· Ἀπὸ εὐλογίας Κυρίου ἡ γῆ αὐτοῦ, ἀπὸ ὡρῶν οὐρανοῦ καὶ δρόσων, καὶ ἀπὸ ἀβύσσου πηγῶν κάτωθεν, |
| 14. Καὶ καθ' ὥραν γεννημάτων ἡλίου τροπῶν, καὶ ἀπὸ συνόδων μηνῶν, | 14. Καὶ καθαρῶν· γενήματα ἡλίου τρόπων· καὶ ἀπὸ συγόδων μηνῶν, |
| 15. Καὶ ἀπὸ κορυφῆς ὀρέων ἀρχῆς, καὶ ἀπὸ κορυφῆς βουνῶν αἰωνίων, | 15. Καὶ ἀπὸ κορυφῆς ὀρέων ἀρχῆς, καὶ ἀπὸ κορυφῆς βουνῶν καὶ ποταμῶν αἰωνίων, |
| 16. Καὶ καθ' ὥραν γῆς πληρώσεως. Καὶ τὰ δεκτὰ. κ. τ. λ. | 16. Καὶ καρπῶν γῆς πληρώσεως. Καὶ τὰ δεκτὰ. κ. τ. λ. |

For, in the compass of these few lines, there are no less than *four* mistakes in JUSTIN MARTYR's Copy. It has, 1. δρόσων, ver. 13. instead of δρόσου. And, 2. καθαρῶν, ver. 14. for καθ' ὥραν, or rather καθ' ὡρῶν — and the next word in the nominative instead of the genitive case. It has, 3. καὶ ποταμῶν,

ver. 15. interpolated. And then, 4. it has καρπῶν, ver. 16. for καθ' ὥραν or καθ' ὡρῶν, as before. It must not, however, be dissembled, that the *Vatican* itself is also faulty. For the words ἀπὸ ὡρῶν, *Alex.* ἀπὸ ὀρέων, ver. 13. and καθ' ὥραν, ver. 14. and 16. — all answering to the *Hebrew* ממגד, which signifies *de speciosis deliciis, vel delicatis fructibus* — seem to have been erroneously written, for ἀπὸ ὡραίων and καθ' ὡραίων; conformably to the sense of the other Versions. Now these faults (if they be allowed faults) in the *Vatican*, make nothing in favour of JUSTIN's Copy: and therefore our position stands firm and secure, even on this footing. It might easily be supported by other instances. But notwithstanding what we have now urged — notwithstanding some slight mistakes observable in them, the fragments of the *Septuagint*, preserved in the writings of the ancient Fathers, are of great use and importance. They shew us in general the true state of the *Greek* Text: and if they are sometimes to be corrected by the reading of our present Copies; our present Copies may

may likewiſe, in their turn, be ſometimes fairly corrected by them.

## SECTION XI.

THE general diſrepute, which the *Septuagint* Verſion was at this time held in among the Jews, encouraged AQUILA, a native of *Pontus*[a], to undertake another Verſion for their uſe; which he publiſhed, in a ſecond edition, about the cxxxth year of the Chriſtian æra.—This AQUILA, born at *Sinope* of *Gentile* parents, became afterwards a convert to Judaiſm[b]—was admitted into the ſchool of the celebrated Rabbi AKIBA[c]—and there acquired ſuch knowledge of the *Hebrew* language, as to be thought equal to this arduous undertaking.

From this conciſe account of the Author, which is all we can ſafely depend upon, ſeveral Concluſions may be drawn relative to the Verſion he publiſhed.

[a] Ἦν δὲ αὐτὸς ὁ Ακύλας—ἀπὸ Σινώπης δὲ τῆ Πόντῳ ὁρμώμενος. Erat autem Aquila—Sinope in Ponto oriundus. EPIPHAN. de LXX Interp. ap. MONTF. Prælim. et de *Pond.* et *Menſ.* C. xiv.

[b] Προσήλυτος δὲ ὁ Ακύλας ἦν, ὁ φύσει Ἰουδαῖος. Proſelytus erat Aquila, non natura Judæus. EUSEB. Dem. Evang. Lib. VII. Cap. i. p. 316.

[c] HIERON. Comm. in Iſai. Cap. viii. ver. 14.

1. As he was a native of *Pontus*, where they ſpoke a kind of *Getic* or *Gothic* Greek[d], we may reaſonably infer, that the ſtyle of his Verſion muſt be generally rough, uncouth, and barbarous: and the more ſo, as he ſervilely adhered to the idiom of the *Hebrew*; and affected to transfuſe its very etymologies. And this inference is confirmed by the teſtimony of thoſe, who peruſed and examined his Verſion[e].

[d] Mr. CLARKE, in his Obſervations on the *Saxon* Weights and Money, p. 45, &c. has proved this of *Pontus* in *Europe*; and the ſame, or nearly the ſame, barbarous language that was uſed there, prevailed, I apprehend, all along the *Euxine* coaſt, quite to the other *Pontus* in *Aſia*.

[e] AQUILA autem proſelytus et contentioſus Interpres, qui non ſolum verba, ſed etymologias quoque verborum transferre conatus eſt, jure projicitur a nobis. Quis enim pro frumento, et vino, et oleo poſſit, vel legere vel intelligere, χεῦμα, ὁπωρισμὸν, σιλπνότητα, (*Deut.* vii. 13.) quod nos poſſumus dicere *fuſionem*, *pomationemque* et *ſplendentiam*. Aut quia Hebræi non ſolum habent ἄρθρα, ſed et πρόαρθρα; ille κακοζήλως et ſyllabas interpretatur et litteras, dicitque σὺν τὸν ἐρανὸν, καὶ σὺν τὴν γῆν, quod Græca et Latina Lingua omnino non recipit. HIERONYM. Ep. ad PAMMACH. de opt. gen. interpretandi.

Aliquando item nulla habita generum ratione, ſingulare cum plurali copulavit; ut *Gen.* v. 5. Καὶ ἔζησεν Ἀδὰμ τριάκοντα ἔτη, καὶ ἐνακόσια ἔτη—*et vixit Adam triginta annum, et nongentos annum*; quia nempe vox שָׁנָה ſingularis formam habet, licet hic vim pluralis habeat, ut nemo non videt. B. DE MONTF. Prælim. in *Hexapl.* p. 48.

2. As

2. As he was a *Jewish* proselyte, and therefore concerned for the support and preservation of the *Jewish* religion, it is natural to conclude, that he interpreted the text in the *Jewish* sense — and, in order to ascertain that sense the better, was probably favoured with the assistance of the Synagogues: on which account his Version might justly and properly be styled, as it often was, Ἑβραίων ἐξήγησις, *Hebræorum interpretatio.*

3. As he was bred up under Rabbi AKIBA — one of the most inveterate enemies the Christians ever had — it is not improbable, that the prejudices he imbibed might often lead him to run counter to the meaning of the *Septuagint,* and artfully to pervert many of the passages, which had any reference to Christ and his religion [f]. Of this we need no other proof, than what results from his interpretation of the 14th verse of

[f] Ἑρμηνείαν ἑαυτῷ ἡρμήνευσεν, ἐκ ὀρθῷ λογισμῷ χρησάμενος, ἀλλ' ὅπως διαστρέψῃ, τινὰ τῶν ῥητῶν ἐν σκήψει τῆς τῶν οϚ' ἑρμηνευτῶν, ἵνα δόξῃ τὰ περὶ Χριστὸν ταῖς θείαις γραφαῖς μεμαρτυρημένα ἄλλως ἐκδῦναι. Interpretationem ex affectu suo concinnavit; non recto animo usus; sed ut quædam Scripturæ dicta præter LXX Interpretum

the viith chapter of ISAIAH — where, inſtead of ἡ παρθένος ἐν γαστρὶ ἕξει, he reads, in the moſt antichriſtian ſenſe, ἡ νεανὶς ἐν γαστρὶ συλλαμβάνει[g]. And part of this reading has ſince been introduced by ſome crafty Heretics into ſeveral Copies of the *Septuagint* Verſion. For the *Vatican* has ἡ παρθένος ἐν γαστρὶ λήψεται. "Hinc Ebionæi ex Joſeph "Chriſtum natum aiunt[h]."

4. As he entered on this work long after the deſtruction of *Jeruſalem*, and during the controverſy between Jews and Chriſtians; it is natural to ſuppoſe, that he adjuſted his Verſion to the temper and circumſtances of the time — *i. e.* that he was careful to avoid all ſuch expreſſions, as might indicate

mentem ad alium ſenſum detorqueret; ut teſtimonia de Chriſto in divinis Scripturis expreſſa aliò deflecteret. EPIPHAN. de LXX Interp. &c. apud MONTF. Videas etiam de *Menſ.* et *Pond.* Cap. xv.

[g] Veriſimile eſt eum a voce παρθένος conſulto declinaſſe, quia hac maxime prophetiâ utebantur Chriſtiani pro ſua tuenda fide. Imo nec vocem ἀπόκρυφος, *abſcondita*, quam alibi pro Hebræica עלמה exprimenda adhibet, hic uſurpare voluit; quia forte hæc interpretatio puellam, quæ virorum aſpectui occulta manſerat, atque ideo virginem, exprimebat. B. DE MONTF. Prælim. in Hexapl. p. 49.

[h] IREN. Lib. III. C. xxiv.

the

the change, which the demolition of that city had brought into the *Jewiſh* worſhip; and alſo to ſuppreſs all ſuch terms, as might appear favourable to the Chriſtian cauſe. His ſparingneſs in uſing the word Χριστὸς, is a proof of the one [i]; and his never uſing the word πάσχα, is a proof of the other [k].

Theſe peculiarities, which we look upon as faults, the Jews, on the contrary, deemed excellencies, in this Verſion. It was therefore adopted by them — and introduced into their Synagogues inſtead of the *Septuagint*. If we conſider now, on the expulſion of the *Septuagint*, what an infinite number of Copies muſt neceſſarily come into the

[i] Non improbabile videtur AQUILAM in odium Chriſtianiſmi ἠλειμμένον fere ſemper poſuiſſe, ubi משיח reperiebatur, ut a voce Χριστὸς Chriſtianis familiari, quâ Filium Dei compellabant, conſulto declinaret. B. DE MONTF. Prælim. in *Hexapl.* p. 50.

[k] Had he uſed the common word πάσχα for Paſſover, it would have reminded the people of the neceſſity of its being celebrated in *Jeruſalem* — which the condition of that city would not then admit — and which was conſequently an indication, that the Jewiſh religion was then aboliſhed: he therefore artfully rendered the word פסח either by the Heb. φεσὲ (f. φεσὲχ) *Deut.* xvi. 1. or by the Gr. ὑπέρβασις, *ſupergreſſio*, *tranſitio* — as if the paſchal ſacrifice was *ſuperſeded*, or to be *paſſed over*. SYMMACHUS goes farther, and renders it ὑπερμάχησις, *propugnatio*.

hands

hands of Chriſtians, both from the public Synagogues and private families; we ſhall no longer need to be told, by what means the Jews propagated and diſperſed abroad the various alterations, which they had before made in them: — nor why the Books, that were afterwards found in the poſſeſſion of Chriſtians, differed ſo widely from one another. They were the very Books, in all likelihood, which the Jews had altered, and now rejected: — and which the Chriſtians of that time, wanting *Greek* Copies, and at no leiſure to tranſcribe for themſelves, gladly received, or perhaps eagerly purchaſed.

This Verſion, however, was not ſo univerſally approved by the Jews, but that ſome among them thought another to be ſtill neceſſary. And accordingly THEODOTION, a native of *Epheſus*, and a Jewiſh proſelyte[1],

[1] THEODOTIO *Ephéſius*, et AQUILA *Ponticus*, uterque Judæus proſelytus. IREN. Lib. III. C. xxiv.

EX THEODOTIONIS editione ab ORIGENE additum eſt — præſertim cum ea quæ addita ſunt, ex hominis *Judæi* atque blaſphemi editione tranſtulerit. HIERON. Ep. ad AUGUST.

undertook

undertook and publiſhed a *third* Tranſlation about the year of our Lord CLXXXV.

If this account be true; if THEODOTION was an infidel or Jewiſh proſelyte — as indeed his interpretation of the celebrated prophecy of DANIEL, Ch. ix. 26. ſeems clearly to prove[m] — then his deſign muſt be in general the very ſame with that of AQUILA; whom he often follows: but his language is much purer; and his Verſion, though cloſe, much freer. As we are not ſo well acquainted with the character of the times, and the more immediate views of our Author, it may be difficult to account for ſome of his peculiarities — and eſpecially, his retaining ſuch a vaſt number of *Hebrew* words, and leaving them untranſlated. MONTFAUCON is of opinion[n], that he was

Juxta THEODOTIONEM, qui utique poſt adventum Chriſti incredulus fuit: licet eum quidam dicant *Hebionitam*, qui altero genere Judæus eſt. Præf. Com. in DAN.

[m] DAN. ix. 26. Verſ. THEODOT. Καὶ μετὰ τὰς ἑβδομάδας τὰς ἑξήκοντα δύο, ἐξολοθρευθήσεται χρίσμα. *Et poſt hebdomadas ſexaginta duas exterminabitur unctio* — ubi Chriſti, et uncti, et Meſſiæ mentionem ſuſtulit, licet מָשִׁיחַ clare in Hebraïco exprimatur.

[n] Prælim. in Hexapl. C. vii. § iii. p. 57.

not

nót a perfect maſter of the language; and therefore left them in that ſtate: but I am rather inclined to think with PRIDEAUX [o], that he left them ſo for particular reaſons, and to anſwer particular purpoſes [p]. The purpoſes he meant to promote by them, ſeem to have been chiefly — the preſervation of his religion, and the honour of the *Jewiſh* nation. Hence, with reſpect to the firſt point, פסח, *Ex.* xii. 11. is rendered φασεχ, for the reaſons above given [q]. And hence again, with reſpect to the ſecond, מספחת, *Lev.* xiii. 6. and שאת — ver. 19 — the firſt of which ſignifies an *eruption* or *ſcab*; and the other, a *tumour* or *ſcar* — are deſcribed by μασφάα and σηθ: that is, are left wholly uninterpreted: perhaps with a view to remove an aſperſion, which the Gentile world

[o] Connect. Part. II. B. i. p. 39, 40.

[p] So the *Engliſh* Tranſlation printed at *Rhemes*, A. D. 1582, retains a great number of *Latin* words untranſlated — the reaſons of which, delivered in the Preface to it, are very ſimilar to thoſe we have here advanced. See LEWIS's Hiſt. of the Engliſh Tranſlations of the Bible, p. 282.

[q] P. 105. Note [k].

might be too apt to cast on the *Jewish* people — namely, that they were a *scabby*, *scrophulous* race [r]. But these were not the only considerations, that influenced the mode of interpretation he followed. He was strongly attached to the traditions of the *Rabbins*; and frequently adopted their expositions. Of this we have a striking instance in *Gen.* iv. 4. where he translates the word וישע — "and God *had respect unto* his "sacrifice" — by ἐνεπύρισεν, inflammavit; he *fired* it, or *set* it *on flames* — An interpretation mightily extolled by JEROM, but evidently founded on *Rabbinical* tradition.

At the close of the second, or the beginning of the third century, *viz.* A. D. cc. or cci. SYMMACHUS, a learned *Samaritan* [s], published a *fourth* Translation, which was

[r] TACIT. Hist. Lib. v. § 4. JUSTIN. Lib. xxxvi. C. ii.

[s] Σύμμαχός τις Σαμαρείτης τῶν παρ' αὐτοῖς σοφῶν. κ. λ. Symmachus quidam Samaritanus ex eorum numero, qui apud illos sapientes habentur. EPIPHAN. de *Mens.* et *Pond.* C. xvi. Videas etiam *Synops. Sacr. Script.* apud ATHANASIUM, et *Chron. Paschale.*

highly

highly eſteemed by ſome of the antient Fathers [t]. What his motives were for making this Verſion, is quite uncertain. EPIPHANIUS indeed tells us, that he made it in conſequence of the hatred he bore to his own people; and with the intent to overthrow the *Greek* Verſion, that was in uſe among them [u]. Had this been his view, it is reaſonable to ſuppoſe, that he would have only tranſlated the *Pentateuch*—as that was the whole the *Samaritans* received. But he tranſlated, we know, *all* the books of the Old Teſtament: and therefore muſt have been actuated by ſome other motive. As he was an *Ebionite* [x], and a ſtrenuous advocate for the doctrines of that ſect, he might

[t] EUSEB. Com. in Pſal. xxi. 31, 32. HIERON. Com. in AMOS, iii. 11.

[u] Οὗτος τοίνυν ὁ Σύμμαχος πρὸς διαστροφὴν τῶν παρὰ Σαμαρείταις ἑρμηνευθέντων ἑρμηνεύσας, τὴν τρίτην ἐξέδωκεν ἑρμηνείαν. Igitur Symmachus ut Samaritanorum interpretes everteret; tertiam edidit tranſlationem. De LXX Interpr. &c. apud MONTF. Præl. et de *Menſ.* et *Pond.* ubi ſupra.

[x] Λέγεται δὲ ὁ Σύμμαχος Ἐβιωναῖος εἶναι. Symmachus dicitur Ebionæus fuiſſe. EUSEB. Dem. Evang. Lib. VII. C. i. Hiſt. Eccl. Lib. VI. C. xvii.

probably undertake it for their uſe: and his looſe method of interpretation — regarding the ſenſe rather than the words — might give him an opportunity of favouring their notions. But be his motive to the undertaking what it may, he accompliſhed the work with elegance and perſpicuity. His ſtyle is neat and clear: and his expreſſions, though not always conformable to the letter of the text, are yet well adapted to convey the ſenſe, which he meant to put upon it[y]. In this light his Verſion is a kind of Comment; where we often meet with ſome ſtriking examples of the theology of the times — and eſpecially that of his ſect and party. *Gen.* i. ver. 27. affords us a clear and pregnant inſtance of what is here aſ-

[y] Interpretatio SYMMACHI clariſſima et elegantiſſima omnium eſt. Res ille ut plurimum apte ac dilucide exprimit: non verba ſingula referre ſtudet, ut AQUILA; non LXX Interpretes preſſo veſtigio ſequitur, ut THEODOTIO; ſed vel in difficillimis locis ſenſum ita legenti exhibet, ut ſtatim intelligatur. Hebraïſmos raro ſectatur. Summopereque curaſſe videtur, ne quidpiam in Græca ſerie poneret, quod Græcum lectorem Hebraïce ignarum offendere poſſet: ea tamen cautela ut Hebraïcum Exemplar unicum ſequendum ſibi proponeret. B. DE MONTF. Prælim. in Hexap. p. 54.

ſerted.

ſerted. The text ſays, that "God created "man *in his own image: in the image of God* "created he him." But the Verſion of SYMMACHUS, in the true ſpirit of *Ebioniti∫h* theology, informs us, that "God created "man ἐν εἰκόνι διαφόρῳ, in imagine excellenti: "ὄρθιον ὁ Θεὸς ἔπλασεν αὐτὸν, rectum Deus cre- "avit illum."

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Having

Having given this general account of the origin, nature, and conſtruction of theſe *four* principal Verſions of the Old Teſtament; I ſhall now exhibit a Specimen of them, in the regular order in which they were publiſhed — And this Specimen may ſerve, not only to illuſtrate ſome of the particulars already mentioned; but alſo to ſupport ſome farther remarks, which may hereafter ariſe from a comparative view of them.

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# GENESIS.

| LXX *Interpretes.* | *Aquila.* |
| --- | --- |
| 1. Ἐν ἀρχῇ ἐποίησεν ὁ Θεὸς τὸν οὐρανὸν καὶ τὴν γῆν. | 1. Ἐν κεφαλαίῳ ἔκτισεν ὁ Θεὸς σὺν τὸν οὐρανὸν καὶ σὺν τὴν γῆν. |
| 2. Ἡ δὲ γῆ ἦν ἀόρατος καὶ ἀκαταskεύαστος, καὶ σκότος ἐπάνω τῆς ἀβύσσου, καὶ πνεῦμα Θεοῦ ἐπεφέρετο ἐπάνω τοῦ ὕδατος. | 2. Ἡ δὲ γῆ ἦν κένωμα καὶ ἀθέν. καὶ σκότος ἐπὶ προσώπου ἀβύσσου, καὶ πνεῦμα Θεοῦ ἐπιφερόμενον ἐπὶ προσώπου ὑδάτων. |
| 3. Καὶ εἶπεν ὁ Θεὸς· γενηθήτω φῶς, καὶ ἐγένετο φῶς. | 3. Καὶ εἶπεν ὁ Θεὸς· γενέσθω φῶς, καὶ ἐγένετο φῶς. |
| 4. Καὶ εἶδεν ὁ Θεὸς τὸ φῶς, ὅτι καλὸν· καὶ διεχώρισεν ὁ Θεὸς ἀνὰ μέσον τοῦ φωτὸς καὶ ἀνὰ μέσον τοῦ σκότους. | 4. Καὶ συνεῖδεν ὁ Θεὸς σὺν τὸ φῶς, ὅτι καλὸν· καὶ διεχώρισεν ὁ Θεὸς μεταξὺ τοῦ φωτὸς, καὶ μεταξὺ τοῦ σκότους. |

# CAP. I.

*Theodotio.*

1. Ἐν ἀρχῇ ἔκλισεν ὁ θεὸς τὸν οὐρανὸν καὶ τὴν γῆν.

2. Ἡ δὲ γῆ ἦν κενὸν καὶ ἀθὲν. καὶ σκότος ἐπὶ προσώπε ἀβύσσε, καὶ πνεῦμα θεᾶ ἐπιφερόμενον ἐπὶ προσώπε τᾶ ὕδατος.

3. Καὶ εἶπεν ὁ θεὸς· γενηθήτω φῶς, καὶ ἐγένετο φῶς.

4. Καὶ εἶδεν ὁ θεὸς τὸ φῶς, ὅτι καλὸν· καὶ διεχώρισεν ὁ θεὸς ἀνὰ μέσον τᾶ φωτὸς καὶ ἀνὰ μέσον τᾶ σκότες.

III.

*Symmachus.*

1. Ἐν ἀρχῇ ἔκλισεν ὁ θεὸς τὸν οὐρανὸν καὶ τὴν γῆν.

2. Ἡ δὲ γῆ ἐγένετο ἀργὸν, καὶ ἀδιάκριτον, καὶ σκότος ἐπέκειτο ἐπὶ προσώπου τῆς ἀβύσσε, καὶ πνεῦμα θεᾶ ἐπιφερόμμενον ἐπὶ προσώπου ὑδάτων.

3. Καὶ εἶπεν ὁ θεὸς· ἔσω φῶς, καὶ ἐγένετο φῶς.

4. Καὶ εἶδεν ὁ θεὸς τὸ φῶς, ὅτι καλὸν· καὶ διέσειλεν ὁ θεὸς μεταξὺ τᾶ φωὸς καὶ μεταξὺ τᾶ σκότος.

IV.

LXX *Interpretes.*

5. Καὶ ἐκάλεσεν ὁ Θεὸς τὸ φῶς, ἡμέραν, καὶ τὸ σκότος ἐκάλεσε νύκτα. Καὶ ἐγένετο ἑσπέρα, καὶ ἐγένετο ωρωΐ, ἡμέρα μία.

6. Καὶ εἶπεν ὁ Θεὸς· Γενηθήτω στερέωμα ἐν μέσῳ τοῦ ὕδατος, καὶ ἔστω διαχωρίζον ἀνὰ μέσον ὕδατος, καὶ ὕδατος.

8. Καὶ ἐκάλεσεν ὁ Θεὸς τὸ στερέωμα, οὐρανόν. Καὶ ἐγένετο ἑσπέρα, καὶ ἐγένετο ωρωΐ, ἡμέρα δευτέρα.

9. Καὶ εἶπεν ὁ Θεὸς· συναχθήτω τὸ ὕδωρ, τὸ ὑποκάτω τοῦ οὐρανοῦ, εἰς συναγωγὴν μίαν, καὶ ὀφθήτω ἡ ξηρά. καὶ ἐγένετο οὕτως.

10. Καὶ ἐκάλεσεν ὁ Θεὸς τὴν ξηρὰν, γῆν, καὶ

*Aquila.*

5. Καὶ ἐκάλεσεν ὁ Θεὸς τῷ φωτὶ ἡμέρα, καὶ τὸ σκότος ἐκάλεσε νύκτα. Καὶ ἐγένετο ἑσπέρα, καὶ ἐγένετο ωρωΐ, ἡμέρα μία.

6. Καὶ εἶπεν ὁ Θεὸς· Γενηθήτω στερέωμα ἐν μέσῳ τῶν ὑδάτων, καὶ ἔστω διαχωρίζον μεταξὺ ὑδάτων εἰς ὕδατα.

8. Καὶ ἐκάλεσεν ὁ Θεὸς τῷ στερεώματι οὐρανὸς· Καὶ ἐγένετο ἑσπέρα, καὶ ἐγένετο ωρωΐ, ἡμέρα δευτέρα.

9. Καὶ εἶπεν ὁ Θεὸς· συσήτω τὸ ὕδωρ τὸ ὑποκάτω τοῦ οὐρανοῦ εἰς τόπον ἕνα, καὶ ὀφθήτω ἡ ξηρά. Καὶ ἐγένετο οὕτως.

10. Καὶ ἐκάλεσεν ὁ Θεὸς τῇ ξηρᾷ, γῇ, καὶ τοῖς

*Theodotio.*

5. Καὶ ἐκάλεσεν ὁ θεὸς τῷ φωτὶ ἡμέραν, καὶ τὸ σκότος ἐκάλεσε νύκτα. Καὶ ἐγένετο ἑσπέρα, καὶ ἐγένετο πρωΐ, ἡμέρα μία.

6. Καὶ εἶπεν ὁ θεὸς· Γενηθήτω στερέωμα ἐν μέσῳ τοῦ ὕδατος, καὶ ἔστω διαχωρίζον ἀνὰ μέσον ὕδατος εἰς ὕδατα.

8. Καὶ ἐκάλεσεν ὁ θεὸς τῷ στερεώματι οὐρανόν. Καὶ ἐγένετο ἑσπέρα, καὶ ἐγένετο πρωΐ, ἡμέρα δευτέρα.

9. Καὶ εἶπεν ὁ θεὸς συναχθήτω τὸ ὕδωρ τὸ ὑποκάτω τοῦ οὐρανοῦ εἰς τόπον ἕνα, καὶ ὀφθήτω ἡ ξηρά. καὶ ἐγένετο ὕτως.

10. Καὶ ἐκάλεσεν ὁ θεὸς τὴν ξηρὰν, γῆν, τὰ

III.

*Symmachus.*

5. Καὶ ἐκάλεσεν ὁ θεὸς τῷ φωτὶ ἡμέραν, καὶ τὴν σκοτίαν ἐκάλεσε νύκτα. καὶ ἐγένετο ἑσπέρα, καὶ ἐγένετο πρωΐ, ἡμέρα μία.

6. Καὶ εἶπεν ὁ θεὸς· Γενηθήτω στερέωμα ἐν μέσῳ ὑδάτων, καὶ ἔστω Διαχωρίζον ἐν μέσῳ ὕδατος καὶ εἰς ὕδωρ.

8. Καὶ ἐκάλεσεν ὁ θεὸς τῷ στερεώματι οὐρανόν. Καὶ ἐγένετο ἑσπέρα, καὶ ἐγένετο πρωΐ, ἡμέρα δευτέρα.

9. Καὶ εἶπεν ὁ θεὸς· συσήτω τὸ ὕδωρ τὸ ὑποκάτω τοῦ οὐρανοῦ εἰς τόπον ἕνα, καὶ ὀφθήτω ἡ ξηρά. Καὶ ἐγένετο ὕτως.

10. Καὶ ἐκάλεσεν ὁ θεὸς τὴν ξηρὰν, γῆν, τὰ

IV.

| LXX *Interpretes.* | *Aquila.* |
| --- | --- |
| τὰ συστήματα τ̃ ὑδάτων ἐκάλεσε θαλάσσας. καὶ εἶδεν ὁ θεὸς ὅτι καλόν. | συστήμασι τῶν ὑδάτων ἐκάλεσε θάλασσαι. καὶ σιωεῖδεν ὁ θεὸς ὅτι καλόν. |
| 16. Καὶ ἐποίησεν ὁ θεὸς τὰς δύο φωστῆρας τὰς μεγάλας· τὸν φωστῆρα τὸν μέγαν εἰς ἀρχὰς τ̃ ἡμέρας, & τὸν φωστῆρα τὸν ἐλάσσω εἰς ἀρχὰς τ̃ νυκτός. | 16. Καὶ ἐποίησεν ὁ θεὸς τὰς δύο φωστῆρας τὰς μεγάλας· σὺν τὸν φωστῆρα τὸν μέγαν εἰς ἐξουσίαν τ̃ ἡμέρας, καὶ σὺν τ̃ φωστῆρα μικρὸν εἰς ἐξουσίαν τ̃ νυκτός. |
| 20. Καὶ εἶπεν ὁ θεὸς· Ἐξαγαγέτω τὰ ὕδατα ἑρπετὰ ψυχῶν ζωσῶν, καὶ πετεινὰ πετόμενα ἐπὶ τ̃ γ̃ς, καθὰ τὸ στερέωμα τ̃ οὐρανοῦ. & ἐγένετο οὕτως. | 20. Καὶ εἶπεν ὁ θεὸς· Ἐξερψάτω τὰ ὕδατα ἑρπετὰ ψυχ̃ς ζώσης, καὶ πετηνὸν ἱπτάμενον ἐπὶ τ̃ γ̃ς, ἐπὶ πρόσωπον τ̃ στερεώματος τ̃ οὐρανοῦ. |
| 26. Καὶ εἶπεν ὁ θεὸς· Ποιήσωμεν ἄνθρωπον κατ' εἰκόνα ἡμετέραν καὶ καθ' ὁμοίωσιν. | 26. Καὶ εἶπεν ὁ θεὸς· Ποιήσωμεν ἄνθρωπον ἐν εἰκόνι ἡμῶν, καὶ καθ' ὁμοίωσιν ἡμῶν. |
| 27. Καὶ ἐποίησεν ὁ θεὸς τ̃ ἄνθρωπον, κατ' εἰκόνα θεοῦ ἐποίησεν αὐ- | 27. Καὶ ἔκτισεν ὁ θεὸς σὺν τ̃ ἄνθρωπον ἐν εἰκόνι αὐτοῦ, ἐν εἰκόνι θεοῦ |

*Theodotio.*

δὲ συσήματα τῶν ὑδάτων ἐκάλεσε θαλάσσας. καὶ εἶδεν ὁ θεὸς ὅτι καλόν.

16. Καὶ ἐποίησεν ὁ θεὸς τὰς δύο φωστῆρας τὰς μεγάλας· τὸν φωστῆρα τὸν μέγαν εἰς ἐξουσίαν τῆς ἡμέρας, καὶ τὸν φωστῆρα τὸν μικρὸν εἰς ἐξουσίαν τῆς νυκτός.

20. Καὶ εἶπεν ὁ θεὸς· Ἐξερψάτωσαν τὰ ὕδατα ἑρπετὰ ψυχὰς ζώσας, καὶ πετηνὸν πετόμενον ἐπὶ τῆς γῆς, κατὰ πρόσωπον στερεώματος οὐρανοῦ. Καὶ ἐγένετο ὕτως.

26. Καὶ εἶπεν ὁ θεὸς· Ποιήσωμεν ἄνθρωπον ἐν εἰκόνι ἡμῶν, ὡς ἐν ὁμοιώσει ἡμῶν.

27. Καὶ ἔκτισεν ὁ θεὸς τὸν ἄνθρωπον ἐν εἰκόνι αὐτοῦ, ἐν εἰκόνι θεοῦ ἔκτι-

III.

*Symmachus.*

δὲ συσήματα τῶν ὑδάτων ἐκάλεσε θελάσσας. καὶ εἶδεν ὁ θεὸς ὅτι καλόν.

16. Καὶ ἐποίησεν ὁ θεὸς τὰς δύο φωστῆρας τὰς μεγάλας· τὸν φωστῆρα τὸν μείζω εἰς τὸ ἡγεῖσθαι τῆς ἡμέρας, τὸν δὲ φωστῆρα τὸν ἐλάσσω εἰς ἡγεμονίαν τῆς νυκτός.

20. Καὶ εἶπεν ὁ θεὸς· Ἐξερψάτω τὰ ὕδατα ἑρπετὸν ψυχῇ ζῶσαν, καὶ πετηνὸν πετόμενον ἐπὶ τῆς γῆς κατὰ πρόσωπον στερεώματος οὐρανοῦ. καὶ ἐγένετο ὕτως.

26. Καὶ εἶπεν ὁ θεὸς· Ποιήσωμεν ἄνθρωπον, ὡς εἰκόνα ἡμῶν, καθ' ὁμοίωσιν ἡμῶν.

27. Καὶ ἔκτισεν ὁ θεὸς τὸν ἄνθρωπον ἐν εἰκόνι διαφόρῳ, ἄρθιον

IV.

| LXX *Interpretes.* | *Aquila.* |
| --- | --- |
| τὸν· ἄρσεν καὶ θῆλυ ἐποίησεν αὐτούς. | ἔκλισεν αὐτούς· ἄρσεν καὶ θῆλυ ἔκλισεν αὐτούς. |
| 28. Καὶ εὐλόγησεν αὐτοὺς ὁ θεὸς λέγων, Αὐξάνεσθε καὶ πληθύνεσθε, καὶ πληρώσατε τὴν γῆν, καὶ καταχυριεύσατε αὐτῆς· καὶ ἄρχετε τῶν ἰχθύων τῆς θαλάσσης, καὶ τῶν πετεινῶν τοῦ οὐρανοῦ—καὶ πάντων τῶν ἑρπετῶν τῶν ἑρπόντων ἐπὶ τῆς γῆς. | 28. Καὶ εὐλόγησεν αὐτοὺς ὁ θεὸς, καὶ εἶπεν αὐτοῖς ὁ θεὸς· Αὐξάνεσθε καὶ πληθύνεσθε, καὶ πληρώσατε τὴν γῆν, καὶ ὑποτάξατε αὐτὴν, καὶ ἐπικρατεῖτε ἐν ἰχθύι τῆς θαλάσσης, καὶ ἐν πετηνῷ τοῦ οὐρανοῦ, καὶ ἐν παντὶ ζώῳ κινουμένῳ ἐπὶ γῆς. |
| 29. Καὶ εἶπεν ὁ θεὸς· Ἰδοὺ δέδωκα ὑμῖν πᾶν χόρτον σπόριμον σπεῖρον σπέρμα, ὃ ἐστιν ἐπάνω πάσης τῆς γῆς, καὶ πᾶν ξύλον, ὃ ἔχει ἐν ἑαυτῷ καρπὸν σπέρματος σπορίμου, ὑμῖν ἔσται εἰς βρῶσιν. | 29. Καὶ εἶπεν ὁ θεὸς· Ἰδοὺ δέδωκα ὑμῖν σύμπασαν χλόην σπερματίζουσαν σπέρμα ἐπὶ προσώπου πάσης τῆς γῆς, καὶ σὺν πᾶν ξύλον, ἐν ᾧ καρπὸς ξύλου σπαρμάτου σπέρμα, ὑμῖν εἶναι εἰς βρῶσιν. |
| 30. Καὶ πᾶσι τοῖς θηρίοις τῆς γῆς, καὶ πᾶσι | 30. Καὶ παντὶ ζώῳ τῆς γῆς, καὶ παντὶ πετει- |

*Theodotio.*

σεν αὐτὰς· ἄρσεν καὶ θῆλυ ἐποίησεν αὐτάς.

28. Καὶ εὐλόγησεν αὐτὰς ὁ θεὸς, καὶ εἶπεν αὐτοῖς ὁ θεὸς· Αὐξάνεσθε καὶ πληθύνεσθε, καὶ πληρώσατε τὴν γῆν, καὶ ὑποτάξατε αὐτὴν, καὶ ἀρχέτωσαν τῶν ἰχθύων τῆς θαλάσσης, καὶ τῶν πετηνῶν τοῦ οὐρανοῦ, καὶ τῶν κτηνῶν καὶ πάσης τῆς γῆς, καὶ πάντων τῶν ἑρπετῶν τῶν ἑρπόντων ἐπὶ τῆς γῆς.

29. Καὶ εἶπεν ὁ θεὸς· Ἰδοὺ δέδωκα ὑμῖν πᾶν χόρτον σπέρμα σπεῖρον ἐπὶ προσώπου πάσης τῆς γῆς, καὶ πᾶν ξύλον, ὃ ἔχει ἐν αὑτῷ καρπὸν ξύλου σπερμαίνοντα σπέρμα, ὑμῖν ἔσται εἰς βρῶσιν.

30. Καὶ πᾶσι τοῖς θηρίοις τῆς γῆς, καὶ πᾶσι

III.

*Symmachus.*

θεὸς ἔκλισεν αὐτὸν· ἄρσεν καὶ θῆλυ ἔκλισεν αὐτάς.

28. Καὶ εὐλόγησεν αὐτὰς ὁ θεὸς, εἶπεν δὲ αὐτοῖς ὁ θεὸς· Αὐξάνεσθε, καὶ πληθύνεσθε, πληρώσατε τὴν γῆν, καὶ ὑπολάξατε αὐτὴν, καὶ χειρίζετε τοὺς ἰχθύας τῆς θαλάσσης, καὶ τὰ πετηνὰ τοῦ οὐρανοῦ, καὶ τὰ ζῶα τὰ ἑρπύλα ἐπὶ τῆς γῆς.

29. Καὶ εἶπεν ὁ θεὸς· Ἰδοὺ δέδωκα ὑμῖν πάγκαρπα χόρτου τὸ σπερμαλίζον σπέρμα, τὸ ἐπὶ προσώπου πάσης τῆς γῆς, καὶ πᾶν ξύλον, ἐν ᾧ ἔστι καρπὸς ξύλου σπερμαλίζοντος σπέρμα, ὑμῖν εἶναι εἰς βρῶσιν.

30. Πᾶσί τε τοῖς ζώοις τῆς γῆς, καὶ πᾶσί

IV.

| LXX *Interpretes.* | *Aquila.* |
| --- | --- |
| τοῖς πετεινοῖς τοῦ οὐρανοῦ, καὶ πανὶ ἑρπετῷ ἑρπετοῦ ἐπὶ τῆς γῆς, ὃ ἔχει ἐν ἑαυτῷ ψυχὴν ζωῆς, πᾶσαν χόρτον χλωρὸν εἰς βρῶσιν. καὶ ἐγένετο οὕτως. | νῷ τοῦ οὐρανοῦ, καὶ παντὶ κινουμένῳ ἐπὶ τῆς γῆς, ᾧ ἐν αὐτῷ ψυχὴ ζῶσα, σὺν πᾶν λάχανον εἰς βρῶσιν· καὶ ἐγένετο οὕτως. |
| 31. Καὶ εἶδεν ὁ θεὸς πάντα ὅσα ἐποίησε, καὶ ἰδοὺ καλὰ λίαν· καὶ ἐγένετο ἑσπέρα, καὶ ἐγένετο πρωΐ, ἡμέρα ἕκτη. | 31. Καὶ εἶδεν ὁ θεὸς σύμπαν ὅσα ἐποίησε, καὶ ἰδοὺ ἀγαθὸν σφόδρα· καὶ ἐγένετο ἑσπέρα, καὶ ἐγένετο πρωΐ, ἡμέρα ἕκτη. |

*Theodotio.*

τοῖς πετηνοῖς τοῦ οὐρανοῦ, καὶ παντὶ ἑρπετῷ ἕρποντι ἐπὶ τῆς γῆς, καὶ ἔχοντι ἐν αὐτῷ ψυχὴν ζωῆς, τὸ πᾶν χλωρὸν εἰς βρῶσιν· καὶ ἐγένετο οὕτως.

31. Καὶ εἶδεν ὁ θεὸς πάντα ὅσα ἐποίησεν, καὶ ἰδοὺ καλὰ λίαν· καὶ ἐγένετο ἑσπέρα, καὶ ἐγένετο πρωΐ, ἡμέρα ἕκτη.

*Symmachus.*

τε τοῖς πετηνοῖς τοῦ οὐρανοῦ, καὶ παντὶ κινουμένῳ ἐπὶ τῆς γῆς, ἐν ᾧ ἐστι ψυχὴ ζῶσα, πᾶν χλωρὸν χόρτου εἰς βρῶσιν, (τὸ πάντα χόρτου ἀπόρριμον, ὃ ἐστιν ἐπάνω πάσης τῆς γῆς). καὶ ἐγένετο οὕτως.

31. Καὶ εἶδεν ὁ θεὸς πάντα ὅσα ἐποίησε, καὶ ἦν καλὰ σφόδρα· καὶ ἐγένετο ἑσπέρα, καὶ ἐγένετο πρωΐ, ἡμέρα ἕκτη.

NOW,

NOW, if we carefully peruſe theſe ſeveral Verſions, and accurately compare them with each other, and with the original from whence they were made; we cannot but obſerve;

I. With reſpect to AQUILA,

1. That his Tranſlation is cloſe and ſervile —abounding in Hebraiſms — and ſcrupulouſly conformable to the letter of the text.

2. That the author, notwithſtanding he meant to diſgrace and overturn the Verſion of the *Seventy*, yet did not ſcruple to make uſe of it, and frequently to borrow his expreſſions from it.

II. With reſpect to THEODOTION,

1. That he made great uſe of the two former Verſions — following ſometimes the diction of the one, and ſometimes that of the other — nay, often commixing them both together in the compaſs of one and the ſame verſe.

2. That he did not keep ſo ſtrict and cloſe to the Verſion of the *Seventy*, as ſome have

have unwarily repreſented[z]. He borrowed largely from that of AQUILA; but adapted it to his own ſtyle. And as his ſtyle was ſimilar to that of the LXX, ORIGEN, perhaps for the ſake of uniformity, ſupplied the additions inſerted in the *Hexaphla*, chiefly from this Verſion.

III. With reſpect to SYMMACHUS:

1. That his Verſion, though conciſe, is free and paraphraſtic — regarding the ſenſe, rather than the words, of the original.

2. That he often borrowed from the three other Verſions — but much oftener from thoſe of his immediate predeceſſors than from the *Septuagint*.

3. It is remarked by MOUNTFAUCON[a], that he kept cloſe to the *Hebrew* original; and never introduced any thing from the

[z] THEODOTION, qui in cæteris cum LXX tranſlatoribus facit. HIERON. Ep. ad MARCELL. Licet autem THEODOTIO LXX Interpretum veſtigio *fere ſemper* hæreat, &c. MONTF. Præl. in Hexapl. p. 57.

[a] Ea tamen Cautela ut Hebraïcum exemplar unicum ſequendum ſibi proponeret; nec quidpiam ex Editione τῶν Ο. ubi cum Hebraico non quadrabat, in interpretationem ſuam refunderet. Prælim. in Hexapl. p. 54.

*Septua-*

*Septuagint*, that was not to be found in his *Hebrew* Copy: But it evidently appears from ver. 20. — where we read, καὶ ἐγήρετο ἕτως — that either the obſervation is falſe, or that the copy he uſed was different from the preſent *Hebrew* Copies. The 30th verſe has alſo a reading — it may perhaps be an interpolation — to which there is nothing anſwerable in the *Hebrew*, or in any other of the *Greek* Verſions.

But of ſuch diſquiſitions there is no end.

## SECTION XII.

WHEN theſe novel Verſions became ſo reputable among the Jews, as to be often quoted in their diſputations; the Chriſtians thereupon were immediately obliged, in their own defence, not only to have recourſe to them; but carefully to examine, compare and ſtudy them. In the courſe of this ſtudy, they ſelected here and there out of theſe Verſions, ſuch readings as they judged worthy of obſervation; and inſerted them in the margin of their *Septuagint* Copies.

From

From the margin they were ſoon brought, through the ignorance of future tranſcribers, into the body of the book; and thence conveyed down, through all the ſubſequent editions, as genuine parts of the text. Inſtances of this ſort are numerous: but we ſhall produce only theſe few.

In the xviith Pſalm, ver. 36. we read,

Καὶ ἡ παιδεία σε ἀνώρθωσέν με —

Καὶ ἡ παιδεία σε αὐτή με διδάξει — and theſe are manifeſtly two different tranſlations of the ſame original: the firſt, that of the LXX's; and the other THEODOTION's. Pſal. xxviii. ver. 1. contains likewiſe two different rendrings; the former from the *Septuagint*, the latter from the *other* Verſions. In the prophecy of ISAIAH, ch. xv. 3. the word וברחבתיה is rendered by AQUILA, &c. ἐν ταῖς πλατείαις αὐτῆς — by the LXX, καὶ ἐν ταῖς ῥύμαις αὐτῆς: and the two readings are now joined together both in the *Vatican* and *Alexandrian* Copies. So *Ez.* xxiii. 29. ſeems to labour under the like redundancy: for where the *Hebrew* is only כל־יגיעך; the *Greek* is, πάντας τοὺς πόνους σε, καὶ τοὺς μόχθους.

But this is not the worſt. For *interpolations* are not upon the whole quite ſo bad as *commutations*. And yet there are reaſons, and ſtrong reaſons, to conclude, that ſome tranſcribers, of inſufferable boldneſs, expunged in ſeveral places the true, original words of the *Septuagint*, and ſubſtituted different ones, from the *other* Verſions, in their room. Now to lead the reader to a thorough knowledge of theſe reaſons, it may be proper to obſerve, that the *Vatican* and *Alexandrian* Copies, though containing fundamentally the ſame Verſion, are found to differ extremely often from each other — and that many of theſe *differences* originally ſprung from the practice juſt mentioned [b]. In proof of this, we ſhall,

Firſt, collate ſome few paſſages from theſe Copies, in order to ſhew the *difference* between them. And then,

[b] Tho' we are obliged to fix on the *Vat.* and *Alex.* Copies, as being the *oldeſt* we can draw our examples from; yet the reader will conclude from the ſcope of the argument, that we mean to refer to the *more ancient* Copies from which *theſe* were taken; and ſo on to *others* again, till we advance to the times before ORIGEN; when we ſuppoſe this practice to have been chiefly in vogue.

Se-

Secondly, endeavour to explain, how those *differences* arose from the transcriber's adulteration of the text, by adopting the readings of the *other* Versions.

To this purpose let the song of DEBORAH be the subject of comparison.

## JUDGES. Ch. V.

*Vatican* Copy.

2. Ἀπεκαλύφθη ἀποκάλυμμα ἐν Ἰσραὴλ ἐν τῷ ἐκδικιαθῆναι λαὸν, εὐλογεῖτε Κύριον.

10. Ἐπιβεβηκότες ἐπὶ ὄνε θηλείας μεσημβρίας, καθήμενοι ἐπὶ κριτηρίε, καὶ πορευόμενοι ἐπὶ ὁδὸς σωέδρων ἐφ' ὁδῷ.

11. Διηγεῖσθε ὑπὸ φωνῆς ἀναπαυομένων ἀνὰ μέσον ὑδρευομένων. κ. λ.

16. Εἰς τί ἐκάθισαν ἀναμέσον ϛ διϛομίας τὲ ἀκέσαι συρισμὲ ἀγελῶν;

*Alexandrian* Copy.

2. Ἐν τῷ ἄρξασθαι ἀρχηγὸς ἐν Ἰσραὴλ ἐν προαιρέσει λαῦ, εὐλογεῖτε τ Κύριον.

10. Ἐπιβεβηκότες ἐπὶ ὑποζυγίων —— καθήμενοι ἐπὶ λαμπηνῶν, καὶ πορευόμενοι ἐφ' ὁδῷ.

11. Φθέγξασθε φωνὴν ἀναπαυομένων ἀναμέσον εὐφραινομένων. κ. λ.

16. Ἱναὶ μοι κάθησαι ἀναμέσον τ Μωσφαθαΐμ, τὲ εἰσακοῦσαι συ-

*Vatican* Copy.

εἰς διαιρέσεις Ῥεβέκ μεγάλοι ἐξέβασμοὶ καρδίας.

21. Χεμάρρους Κισῶν ἐξέσυρεν αὐτὰς, χεμάρρους ἀρχαίων, χεμάρρους Κισῶν.

23. . . . Καλαρᾶθε ἐπικατάρατον πᾶς ὁ κατοικῶν αὐτήν.

26. . . . Διήλωσε κεφαλὴ αὐτᾶ, καὶ ἐπάταξε, διήλωσε κρόταφον αὐτᾶ.

27. Ἀναμέσον τῶν ποδῶν αὐτῆς καλεκυλίσθη· ἔπεσε καὶ ἐκοιμήθη ἀναμέσον τ ποδῶν αὐτῆς, καλαχλιθεὶς ἔπεσε, καθὼς κατεκλίθη ἐκεῖ ἔπεσεν ἐξοδευθείς.

31. . . . Ὡς ἔξοδος ἡλίε ἐν δυνάμει αὐτᾶ.

*Alexandrian* Copy.

ρισμὸς ἐξεγερόντων; τᾶ διελθεῖν εἰς τὰ τᾶ Ῥεβέκ, μεγάλοι ἐξιχνιασμοὶ καρδίας.

21. Χεμάρρους Κεισῶν ἐξέβαλεν αὐτὰς, χεμμάρρους Καθησεὶμ, χεμμάρρους Κεισῶν.

23. . . . Καλαράσει καλαράσαθε τὰς ἐνοίκους αὐτῆς.

26. . . . Ἀπέτριψεν τὴν κεφαλὴν αὐτᾶ, καὶ σωσέθλασεν καὶ διήλασεν τὴν γνάθον αὐτᾶ.

27. Ἀναμέσον τ ποδῶν αὐτῆς συγκάμψας ἔπεσεν, ἐκοιμήθη μεταξὺ ποδῶν αὐτῆς· ἐν ᾧ ἔκαμψεν, ἐκεῖ ἔπεσεν ταλαίπωρος.

31. . . . Καθὼς ἡ ἀνατολὴ τᾶ ἡλίε ἐν δυναστείαις αὐτᾶ.

HERE the variations are obvious. Our next point is, to account for them. With this view, let us consult the fragments of the *other* Versions; and we shall soon perceive, that they derived their origin chiefly from thence. For example.

The words ἀπεκαλύφθη ἀποκάλυμμα, ver. 2. *Vatic.* are manifestly taken from the Version of AQUILA; and ἐν τῷ συναχθῆναι λαὸν, from that of SYMMACHUS. The *Alexandrian* is conformable to THEODOTION's.

Instead of ὄνυξ θηλείας, ver. 10. *Vatic.* which is the reading of the LXX. the *Alexandrian* has ὑποζυγίων, taken from THEODOTION. And instead of διηγεῖσθε, ver. 11. *Vatic.* it reads φθέγξασθε, borrowed from SYMMACHUS.

Verse the 16th, according to the *Alexandrian* MS. is a mixed version, compounded of all the three. For ἵναπί μοι κάθησαι ἀναμέσον is AQUILA's: τῷ Μωσφαθαΐμ is THEODOTION's — as is also τὸ διελθεῖν εἰς τὰ τοῦ Ῥαβλώ. And ἐξιχνιασμοὶ καρδίας is the reading of SYMMACHUS. The *Vatican*, in this

place, follows chiefly THEODOTION and AQUILA.

The word ἐξέσυρεν, ver. 21. *Vatic.* is the same with THEODOTION's. Ἀρχαίων is certainly original; and the word Καδησειμ, which answers to it in the *Alex.* Copy, is of a much later date, and taken from the Version of THEODOTION. The translator mistook מ for ד. For it ought to be Καδημειμ.

The *Alexandrian* Copy seems to retain the original translation of the 23d verse. It is very similar to that of THEODOTION. The *Vatican* is more paraphrastical, and exhibits the *form* of the malediction.

The 26th and 27th verses, *Alex.* evidently contain a mixed version. For σωσέθλασεν καὶ διήλασεν τῷ γνάθον αὐτῦ, is THEODOTION's — σύγκαμψας ἔπεσεν, AQUILA's, — and ἐν ᾧ ἔκαμψεν, κ. λ. THEODOTION's again.

And lastly, the *Vatican* edition, ver. 31. doubtless exhibits the Version of the *seventy*; and the *Alexandrian*, that of THEODOTION.

More

More instances[b], if needful, the reader may easily collect for himself with the assistance of the *Hexaplar* remains. Nay, there are methods, by which these *commutations* may often be discovered, even where that assistance is wanting.

As the same interpreters generally preserve an uniformity of expression; if any word of a *precise* meaning is variously translated in the same book, there is great reason to suspect, that those various rendrings owe their existence to various authors. Several examples might be produced, which seem to fall under this suspicion: But I shall content myself with one, taken from the book of *Numbers*, ch. xxxv. — where the word מגרשים is translated no less than *four different* ways within the compass of *four* verses. Viz. by τὰ προάστεια, ver. 2. by τὰ ἀφορίσματα, ver. 3. by τὰ συκυρεύματα, ver. 4. and by τὰ ὅμορα, v. 5.

[b] Compare *Psal.* xviii. with 2 *Kings*, xxxii. where it occurs again — and the difference, great as it is, will manifestly be found to proceed from this *commixture* of Versions.

Now, had we nothing elſe to argue from, but the mere improbability of the thing; we might, I think, reaſonably conclude, that all theſe various rendrings could never be the product of the ſame pen. But with reſpect to the firſt, viz. προάϛεια, we are furniſhed with plain, poſitive proof, that it is the reading or verſion of SYMMACHUS[c]. The reſt indeed I cannot with any certainty appropriate to their reſpective authors. It ſhould ſeem however, that ἀφορίσμαϛα is AQUILA's; if it be not rather miſtaken for ἀφωρισμένα, which is the word often uſed in other places of Scripture[d]. The comprehenſive ſenſe of the word συϛκυρῆϛα would lead one to imagine, that it was borrowed from SYMMACHUS. And ὅμορα is

[c] JOSH. XXIV. 4. מגרשיהם SYM. προάϛεια αὐτῶν. LXX. ἀφωρισμένα αὐτῶν. Upon which MASIUS remarks, "Cum "autem hic *Complutenſes* dicunt, προάϛεια αὐτῶν, SYMMACHI "interpretationem ſequuntur. Sic enim dixiſſe SYMMACHUM "monet SYRUS."

[d] See particularly JOSH. XXI. where it occurs above *thirty* times; and yet, in the very ſame chapter, which is ſomewhat remarkable, the word περισπόρια — another Verſion of the ſame original *Hebrew* — occurs almoſt as often.

perhaps

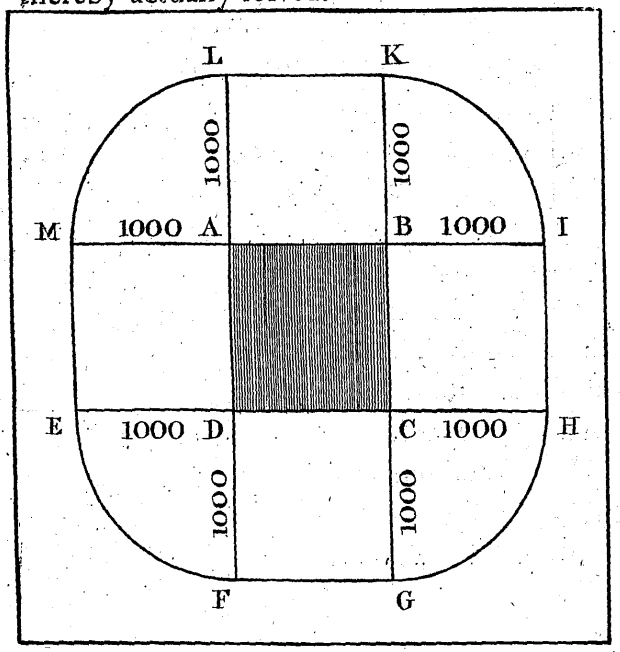
perhaps THEODOTION's—if it did not rather come from the Κοινὴ.

But besides these variations, the passage labours under a manifest corruption. For the *Septuagint* reads διχιλίας πήχεις, ver. 4. contrary to the tenour of the *Hebrew* and *Samaritan*; as well as of all the antient versions, not excepting even the *Arabic*. And this reading seems to have been introduced, with a view to adjust the measure specified in the *fourth* verse, to that which is repeatedly mentioned in the following. For Dr. WALL [e], after many others, is pleased to intimate, that "if the *thousand* cubits were "altered into *two thousand*, as it stands in "the *Septuagint*, all the difference between "the two verses would immediately vanish "—and the whole would be set right at "once." But if I am not greatly mistaken, the *Hebrew* is right at present: and the proposed alteration would be so far from *mending* the text, that it would absolutely *mar* it—and render the verses utterly inconsistent with each other.

[e] *Critical notes on the Old Testament*, in loc.

The *fourth* verſe may be conſidered as a geometrical problem; whereby the *Jews* are required — *to circumſcribe a ſpace, reaching from the wall of the city outwards a thouſand cubits round about.*

The *fifth* verſe contains the ſolution of this problem; and ſhews in what manner the thing is to be effected. Let us therefore draw the figure, according the directions given — and ſee whether the problem is not thereby actually ſolved.



Now, let ABCD repreſent the city, "ſtanding in the midſt," and not to be eſtimated in the menſuration. Then ſays the text, "meaſure ON the eaſt ſide BC 2000 "cubits:" That is, draw the line KG (viz. KB + CG) = 2000 cubits. Draw likewiſe ON the ſouth ſide DC, the line EH (viz. ED + CH) = 2000 cubits. In the ſame manner, draw ON the weſt ſide AD, the line LF (viz. LA + DF) = 2000 cubits. And ON the north ſide AB, draw the line MI (viz. MA + BI) = 2000 cubits. Then through the extremities of theſe lines draw the periphery EFGHIK, &c. and it will evidently circumſcribe a ſpace, reaching from the wall of the city outwards juſt a *thouſand* cubits round about, that is, *every way*. Q. E. F.

Corollary. Hence then it neceſſarily follows, that the *Septuagint* reading is falſe: for to make the ſpace from the wall outwards *two* thouſand cubits round about, the meaſure on the ſides muſt needs be *four* thouſand cubits.

Let this ſuffice for the illuſtration of the paſſage, and the vindication of the *Hebrew* text

text — and let it ſerve likewiſe for a ſpecimen of the practical Geometry of that age.

As for the explanation delivered by LE CLERC [f], and adopted by LOWMAN [g] and others; who ſuppoſe, "that the directions "given in theſe two verſes cannot be meant "of the ſame meaſure, from, and to the "very ſame place, &c. and conſequently, "that one meaſure gives the contents of the "ſuburbs alone, and the other, the con-"tents of the ſuburbs and cities together" — it has nothing to ſupport it in the text; but is quite foreign to the meaning of the precept; and liable to numberleſs objections.

## SECTION XIII.

AS the *Septuagint* came down through ſo many hands, and ſuffered in its paſſage ſo many alterations; it is no wonder, that ORIGEN ſhould find it in ſo corrupt and imperfect a ſtate, and make ſuch complaints of the great differences between the co-

[f] Com. in locum.

[g] The Civil Government of the *Hebrews*, ch. vi. p. 109, &c.

pies,

pies [h]. To remedy, however, these defects in some degree; and restore the version, as near as he could, to its original integrity; this great Father of the Christian Church took the pains to collate the copies, and make out a more perfect edition — forming a judgement of all doubtful and discordant passages by the concurring sense of the other Versions [i]. This edition of the *Septuagint*,

[h] Νυνὶ δὲ δηλονότι πολλὴ γέγονεν ἡ τῶν ἀντιγράφων διαφορὰ, εἴτε ἀπὸ ῥαθυμίας τινῶν γραφέων, εἴτε ἀπὸ τόλμης τινῶν μοχθηρᾶς τῆς διορθώσεως τῶν γραφομένων, εἴτε καὶ ἀπὸ τῶν τὰ ἑαυτοῖς δοκοῦντα ἐν τῇ διορθώσει προστιθέντων ἢ ἀφαιρούντων. Nunc autem magna deprehenditur exemplarium differentia, tum propter scribarum indiligentiam, tum propter quorundam audaciam, pravamque scripturæ emendationem; tum etiam propter eos, qui, dum corrigerent, quædam pro arbitrio addiderunt vel detraxerunt.

Com. in MATH. Tom. I. p. 381.

[i] Τὴν μὲν οὖν ἐν τοῖς ἀντιγράφοις τῆς παλαίας διαθήκης διαφωνίαν, Θεοῦ διδόντος, εὕρομεν ἰάσασθαι, κριτηρίῳ χρησάμενοι ταῖς λοιπαῖς ἐκδόσεσιν. Τῶν γὰρ ἀμφισβαλλομένων παρὰ τοῖς ἑβδομήκοντα διὰ τὴν τῶν ἀντιγράφων διαφωνίαν, τὴν κρίσιν ποιησάμενοι ἀπὸ τῶν λοιπῶν ἐκδόσεων, τὸ συνᾴδον ἐκείναις ἐφυλάξαμεν. Huic porro differentiæ quæ in exemplaribus veteris Testamenti occurrit, Deo juvante, remedium adtulimus, reliquis editionibus usi, ut ex iis judicium faceremus. Nam quæ apud LXX Interpretes propter exemplarium varitetatem dubia erant, e reliquis editionibus æstimatione facta, quæ cum illis conveniebant retinuimus.

Com. in MATTH. ubi supra.

toge-

together with the *three* other Verſions, he afterwards united in one volume; placing them in four diſtinct columns, by the ſide of each other, in the ſame page or ſcrowl —from whence this volume was called the TETRAPLA. With regard to the diſpoſition of the Verſions in this book, it may be of conſequence to obſerve, that the *Septuagint* occupied the *firſt* column, the Verſion of AQUILA the *ſecond*, SYMMACHUS's the *third*, and THEODOTION's the *fourth* [k].

[k] Quod ad ordinem attinet, quem in Verſionibus diſponendis ſervavit ORIGENES, hoc ex HIERON. RUFFIN. aliiſque notare licet; in TETRAPLIS *primo* poſitam eſſe Verſionem LXX, at in HEXAPLIS in *medio* poſitam fuiſſe poſt SYMMACHUM — ſays WALTON, Bib. Pol. Prolegom. ix. § 23. And ſo ſay many others. But Dr. HODY — De Bib. Text. p. 601. — on the authority of EPIPHANIUS, affirms the contrary. EPIPHANIUS's authority however, is not ſo much to be depended upon. For he, who could miſtake the *number* of the columns of the *Hexapla*, might eaſily miſtake the *order* of the Verſions in the *Tetrapla*. Indeed it is much to be queſtioned, whether he ever ſaw the *Tetrapla*: For the account he gives of it — comprehended in a ſhort *parentheſis* — was evidently taken from a view of the *Hexapla*, where the Verſions undoubtedly ſtood in the order he mentions. Vide *De Menſ. et Pond.* chap. xix. But EUSEBIUS, a much better judge of the matter, ſeems to intimate, Hiſt. Eccl. l. vi. c. 16. that the *Septuagint* ſtood firſt in the *Tetrapla*;

Had

Had this work reached our hands, we ſhould have been poſſeſſed of a truly valuable treaſure. For the author, being then able to read the Scriptures only in *Greek*, and having the higheſt eſteem for the *Septuagint* Verſion, inſerted here the moſt perfect copy of it, that he could find, in its true, genuine ſtate — purged from the errors of tranſcribers, and free of all foreign and heterogeneous mixtures. He then added the other Verſions for the benefit of the church; that Chriſtians might know, not only what the Jews admitted as Scripture; but alſo in what ſenſe they underſtood the Scripture; and conſequently be able to encounter them on their own principles.

But afterwards he learnt the *Hebrew* language[1]: And whilſt he applied to the Jews

and that the *other* Verſions were placed after it. His words are theſe. Ἰδίως τὴν Ἀκύλα καὶ Συμμάχου καὶ Θεοδοτίωνος ἔνδοσιν ἅμα τῇ τῶν ἑβδομήκοντα ἐν τοῖς Τετραπλοῖς ἐπικαλασκευάσας. And indicate, I think, as well the *order* of the *columns* in the book, as the *order* of *time* in which it was publiſhed.

[1] Euseb. Eccl. Hiſt. lib. vi. c. xvi.
Hieron. Catal. Script. Eccleſ.

for

for inſtruction therein, he imbibed from them a laſting opinion of the ſuperiority and perfection of the *Hebrew* Scriptures; which lowered his eſteem for the *Septuagint* Verſion. Accordingly, when he came to compoſe the HEXAPLA, he made the *Hebrew* the ſtandard; and gave preference to the ſeveral Verſions, as they acceded to, and agreed with it. In conſequence of this, he placed the *Hebrew* in the *firſt* column, in its own proper characters, taken from copies approved by the Jews: And the ſame again in the *ſecond* column; but in *Greek* characters, for the ſake of thoſe who were ignorant of the *Hebrew*, and as an encouragement to them to learn the language. In the *third* column he inſerted the Verſion of AQUILA, which was ſuppoſed to be the moſt faithful, and neareſt to the *Hebrew*—and therefore uſed in the Jewiſh ſynagogues. The *fourth* contained the Verſion of SYMMACHUS. In the *fifth*, he placed the *Septuagint* Verſion, not indeed in the form he found it, but modelled and accommodated to the *Hebrew*

*brew* text. And as it appeared, when compared with that text, to be in some places redundant, and in others deficient; so he prefixed an *obelus* or *dagger* to all those redundances, and supplied the deficiencies out of the other *Greek* Versions under the sign of a *star* or *asterisk*[m]. The *sixth* column contained the Version of THEODOTION, which was most agreeable to the *Septuagint*, and, next to it[n], best approved by the ancient Christians.

[m] Καὶ τινὰ μὲν ὠβελίσαμεν ἐν τῷ Ἑβραϊκῷ μὴ κείμενα, ἃ τολμήσαντες αὐτὰ πάντα περιελεῖν, τινὰ δὲ μετ' ἀστερίσκων προσεθήκαμεν, ἵνα δῆλον ᾖ ὅτι μὴ κείμενα παρὰ τοῖς ἑβδομήκοντα ἐκ τῶν λοιπῶν ἐκδόσεων συνφώνως τῷ Ἑβραϊκῷ προσεθήκαμεν. Quædam vero, utpote quæ in Hebraïco non exstarent, obelis notavimus, ea penitus auferre non ausi; quædam autem alia cum asteriscis adjecimus; ut hinc indicaretur, nos ea, quia in LXX interpretibus non reperiebantur, ex reliquis editionibus ut in Hebræo erant adjecisse. ORIGEN. Com. in MATTH. ubi supra.

[n] In one instance it is said to have been preferred before it. For JEROM asserts — *Præf. Com. in* DAN. — that the *Septuagint* Version of the book of DANIEL was so very corrupt, that the governors of the church threw it out, and took in the Version of THEODOTION in its stead — which is that we now use. That the *old* Greek Version of DANIEL should be greatly corrupted, is a matter of no wonder. But whether it was entirely rejected may admit of some doubt. For CLEMENS ROMANUS, Ep. 1. ad Cor. § 34. quotes agreeably to the pre-

This

This work was finiſhed ſome time between the year CCXXX and CCL of the

ſent reading. And JUST. MARTYR, Dialog. cum TRYPH. p. 247. cites no leſs than 20 Verſes together out of this book — ch. vii. 9 — 28. which agree as well with the preſent tranſlation, as any other quotations he makes are obſerved to do with their correſpondent paſſages in other parts of the *Septuagint*. The ſame obſervation may be made on various quotations in IRENÆUS, lib. v. c. 25. et alibi paſſim. CLEM. ALEX. Strom. lib. i. and TERTULLIAN adv. Judæos, § 8. And this obſervation is the more to be regarded, becauſe EUSEBIUS, an excellent judge of the ſubject, quoting the ſame paſſage with the two laſt-mentioned authors — viz. DAN. IX. 20 — 27. — according to the Verſion now in uſe, expreſly attributes it to the LXX. Dem. Evang. lib. viii. p. 381, &c. Hence then it ſhould ſeem, that when JEROM ſaid, Danielem, non juxta LXX Interpretes, "ſed juxta Theodotionem eccleſias legere," he only meant to ſay, that the *Greek* Verſion which the churches uſed was not the *pure Edition* of the LXX, but *that* Edition which ORIGEN inſerted in the *Hexapla*; and which, beſides the pure *Septuagint*, contained, eſpecially in *this* book, many large additions and interpolations taken from the Verſion of THEODOTION. In this ſenſe alone can his aſſertion I think be reconciled to facts; or indeed to what he ſays himſelf afterwards. "Origenes de Theodotionis opere in *editione vulgata* Aſteriſcos "poſuit, &c. Cumque *omnes* Chriſti *eccleſiæ*, tam Græcorum, "quam Latinorum, Syrorumque et Ægyptiorum HANC ſub "Aſteriſcis et Obelis EDITIONEM legant, ignoſcant invidi," &c. *Præf.* ubi ſupra. If this be true, we read now, not the entire Verſion of THEODOTION, but that of the LXX, as corrected by ORIGEN from it. But for the full determination of

Chriſtian

Chriſtian æra; and then depoſited in the library of the church of *Cæſarea* in *Paleſtine*, where it continued unnoticed a long time.

From the different places, which ORIGEN aſſigned to the *Septuagint* Verſion in theſe two editions — the *Tetrapla* and *Hexapla* — it is eaſy to collect what different ſentiments he entertained of it at thoſe different times. When he compoſed the *Tetrapla*, and had the higheſt notion of the *Septuagint* Verſion, he collated all the copies he could find, and inſerted the moſt perfect in that work — purged of the manifold errours and corruptions, that had ſprung from the ignorance or careleſſneſs of tranſcribers. But when he came afterwards to compile the *Hexapla*, it is greatly to be feared, that he preferred the copy which came neareſt to the *Hebrew* text — which yet he interpolated in numberleſs places, to render it ſtill

this point, we muſt refer to BLANCHINI's promiſed work, which is to exhibit the reading of the *Codex Chiſianus* — qui Prophetas majores complectitur, ſecundum Septuagintaviralem ORIGENIS editionem.

more conformable to it[o]. Nay, so partial was he now become, that he even revised and corrected the *Tetrapla* — and brought it at last to the *same* standard[p].

The work however — I mean the *Hexapla* — was highly and deservedly esteemed by the church. But nevertheless, as it was large and voluminous, few transcripts were made of it, in its entire and complete form. The labour and expence of writing out such

[o] Et certe ORIGENES non solum exempla composuit quatuor editionum, e regione singula verba describens, ut unus dissentiens, statim cæteris inter se consentientibus arguatur; sed quod majoris audaciæ est, in editione *Septuaginta* THEODOTIONIS editionem miscuit. HIERONYM. Præf. in Paralipom.

[p] That ORIGEN corrected the *Tetrapla*, is evident from the following note, prefixed to the book of EZEKIEL in the *Marchalian* or *Rupefucaldian* MS. — Μελεήφθη δὲ ἀπὸ ἀντιγράφου τῆς ἀβδᾶ Ἀπολλιναρίου τῆς κοινοβιάρχου, ἐν ᾧ καθυπόκειται ταῦτα. Μελεήφθη ἀπὸ τῶν κατὰ τὰς ἐκδόσεις Ἑξαπλῶν, καὶ διωρθώθη ἀπὸ τῶν Ὠριγένους αὐτῆς Τετραπλῶν, ἅτινα καὶ αὐτῆς χειρὶ ἐδιώρθωτο καὶ ἐσχολιογράφητο. κ. λ *Desumptus est ab exemplari abbatis* APOLLINARII *Cœnobiarchæ, in quo hæc subjiciuntur.* "Excriptus est ab "Hexaplis editiones complectentibus; et correctus est ad fidem "Tetraplorum ORIGENIS, quæ etiam manu ejus emendata, "et scholiis illustrata erant," &c. — And that he corrected it to the tenour of the *Hebrew*, is apparent both from the nature of of the thing, and from the proofs delivered by MOUNTFAUCON in his Prælimin. Dissert. § iii. p. 10.

a per-

a perfect copy must have been excessively great: and for that reason, most persons contented themselves with transcribing only the *fifth* or *Septuagint* column; which in effect comprehended an abridgement of the whole.

Now, of the many copies taken from *this* column; the *first* perhaps, and most *eminent*, was the copy transcribed by PAMPHILUS and EUSEBIUS about the conclusion of the third century; and then delivered to the churches in *Palestine* — whence this edition was afterwards called the *Palestine* edition; and became of general use throughout all the country, from *Antioch* to the borders of *Egypt* [q]. The fifty copies of the *Septuagint*, which EUSEBIUS sent, about thirty years after, to the Emperor CONSTANTINE, were doubtless taken from the same *Hexaplar* column [r]. And since the

[q] Mediæ inter has provinciæ Palæstinos codices legunt, quos ab ORIGENE elaboratos EUSEBIUS et PAMPHILUS vulgaverunt. HIERON. Præf. in Paralip.

[r] Idem EUSEBIUS jussu CONSTANTINI M. quinquaginta σωμάτια sive integros Bibliorum codices in voluminibus magnifice

copies of this ſort were ſo numerous at firſt, and of ſuch extenſive uſe afterwards, we might naturally expect to meet with them oftner than any other. For it muſt here be obſerved,

That two *other* editions of the *Septuagint* were publiſhed much about the ſame time with the former — viz. one by LUCIAN, which was afterwards read in all the churches from *Conſtantinople* to *Antioch* [s]; and the other by HESYCHIUS, which was received and adopted by the churches of *Egypt* [t].

Theſe *three* editions ſhared the world among them [u]: and from one or other of them are derived all the MS copies of the

exornatis *Conſtantinopolin* in uſum eccleſiarum miſit, ut ipſemet narrat, lib. iv. De Vit. CONSTANT. M. cap. xxxvi, xxxvii. in quibus nullum eſt dubium, quin Veteris Teſtamenti Scripturæ juxta optimam, quæ tunc erat, ORIGENIS editionem deſcriptæ fuerint. GRAB. De Vitiis, &c. cap. ii. § 13. p. 67.

[s] *Conſtantinopolis* uſque *Antiochiam* LUCIANI Martyris exemplaria probat. HIERON. ubi ſupra.

[t] *Alexandria* et *Ægyptus* in Septuaginta ſuis HESYCHIUM laudat auctorem. Idem ubi ſupra.

[u] Totuſque orbis hac inter ſe trifaria varietate compugnat. Ibid.

*Septua-*

*Septuagint*, that are now extant, or at leaſt known.

It is a great miſtake to aſſert, as ſome authors have aſſerted, that theſe *three* editions were all taken from the *Hexapla*. The *Paleſtine* edition only was — and is therefore ſometimes called the edition of ORIGEN.

LUCIAN compiled his from the various copies of the Κοινὴ, i. e. of the *common Greek* Verſion; which he collated, and corrected by the *Hebrew* text[x].

And HESYCHIUS formed his edition, on the ſame plan, from copies collected in *Egypt* — but is ſuppoſed to have brought it ſtill nearer to the *Hebrew* ſtandard, than the other had done[y].

[x] LUCIANUS, Hebraice doctus, varias veteris Inſtrumenti verſiones Græcas inter ſe contulit; crebraſque, quæ ex librariorum incuria irrepſerant, labes vetuſtiorum et probatæ fidei codicum ope ſuſtulit; et ad primævam puritatem iſto modo reſtitutam τῶν LXX interpretationem accurate magis adhuc ex Hebraicis exemplaribus emendavit. CAV. Hiſt. Literar. Videas etiam SUID. in voce Λεκιανὸς ὁ μάρτυς, et Synopſ. S. Scripturæ inter op. ATHANASII.

[y] "Sole clarius elucet," ſays GRABE, "quod HESYCHIO "haud animus fuerit, dictam interpretationem a mendis, quæ

If theſe editors were truly impartial — if their deſign was to do juſtice both to the *Hebrew* text and the *Greek* verſion; they muſt neceſſarily have made uſe of *obeli* and *aſteriſks*, as ORIGEN had done before them. But if they were ſo prejudiced (and it ſhould ſeem they were) in favour of the *Hebrew* text, as to think the *Greek* was by all means to be accommodated to it, without any ſigns of differences or variations; then the churches, which adopted their editions, candidly ſupplied theſe defects from the *Septuagint* column of the *Hexapla*. For St. JEROM affirms [z], that "all the "Churches, both *Greek*, *Latin*, *Syrian* "and *Egyptian* had their books marked "with *aſteriſks* and *obeli*". — i. e. that the

"injuria temporum ſive hominum irrepſerant, repurgare, ac "priſtinæ puritati atque integritati reſtituere; ſed hanc, ubi ab "Hebræo textu, prout ipſe eum tunc legebat, diſcrepare vi-"debatur, eidem quacunque ratione adaptare, &c.

Epiſt. ad MILLIUM, p. 46.

[z] JEROM's words are, "Cumque omnes Chriſti eccleſiæ "tam Græcorum quam Latinorum, Syrorumque et Ægyptio-"rum hanc ſub aſteriſcis et obelis legant," &c. Præf. Com. in DANIEL. Upon which VALESIUS juſtly remarks — "Ne-

*Lucian*

*Lucianean* and *Heſychian* copies were in ſome places charged with theſe ſigns or characters, as well as the *Origenian*.

So long as tranſcribers were exact in preſerving theſe marks, the *Septuagint* Verſion remained diſtinct, and in a good degree of perfection: but no ſooner did they drop them (and they began to drop them very early) than the whole text became throughout extremely confuſed and vitiated [a]. For

"que enim hoc dicere vult HIERONYMUS, omnes Chriſti "eccleſias *Origenicam* LXX ſeniorum editionem legiſſe; cum "conſtet Syros et Ægyptios, illos quidem *Lucianea* exemplaria, "hos vero HESYCHII editionem amplexos fuiſſe; ſolamque "*Palæſtinæ* eccleſiam LXX interpretes juxta editionem ORI"GENIS lectitaſſe. Senſus ergo HIERONYMI verborum eſt, to"tius orbis eccleſias *aſteriſcos* et *obelos* ex ORIGENIS *Hexaplis* "in vulgatam ſuam editionem tranſtuliſſe." Epiſt. ad USSER. De Verſione LXX Interpr.

[a] GRABE obſerves, "*Obelos* aliquando omiſſos, ut honori "τῶν LXX conſuleretur — negligentiores in *aſteriſcis* apponendis "fuiſſe librarios, non ſolum ex MSS. quibuſdam libris, quibus "modo utimur, clare patet; dum in iis ſive omnia, ſive plura, "quæ ab ORIGENE addita eſſe aliorum librorum aut patrum "auctoritate conſtat, ſine *aſteriſcis* leguntur; ſed et HIERO"NYMUS jam olim hac de re conqueſtus eſt, ita ad *Suniam* et "*Fretellam* ſcribens:" "Hinc apud vos, et apud pleroſque, error

ſeveral interpolations, by the omiſſion of the *aſteriſks*, paſſed down for genuine, original readings; and ſtill continue to uſurp an authority, to which they have no juſt pretenſions.

Whether ORIGEN inſerted any other marks, beſides the *obeli* and *aſteriſks*, in the *Septuagint* column of the *Hexapla*, is a matter of ſome uncertainty [b]. All that can be ſaid is—that, if he was ſo perfect a maſter (and ſurely he was no mean one) of the *Hebrew* language, as to be able to judge of the comparative excellency of the ſeveral tranſlations; he might naturally refer by ſome particular ſigns, where he thought the LXX leſs exact, to the prefer-

[a] exoritur; quod ſcriptorum negligentia *virgulis* et *aſteriſcis* ſubtractis, diſtinctio univerſa confunditur." De Vitiis LXX Interpret. p. 108. et Proleg. *Octateuchi*, cap. ii. § 9.

[b] Et ſane de eo quiſpiam non abſque ratione dubitaverit, utrum lemniſcus ab ipſo ORIGENE in annotandis variis LXX Interpretum lectionibus fuerit adhibitus, cum ipſe nullam iſtius ſigni mentionem fecerit; an vero ab EUSEBIO vel PAMPHILO, &c. GRAB. De Vitiis, &c. cap. ii. § 7. p. 58.

able

able readings of the *other* Verſions[c]. And ſuppoſing this to be the caſe, how ſignificantly might he refer to either or both the *anterior* Verſions by a line and two dots, thus —:—; and alſo to the *poſterior* one, by a line and a ſingle dot beneath, in the following manner —.—? that is, in other words, how properly might he refer to the Verſions of AQUILA and SYMMACHUS by *lemniſks*, and to that of THEODOTION by *hypolemniſks*? And from this repreſentation of them, how eaſily might EPIPHANIUS's account be rectified?—whoſe chief errour ſeems to have been, the miſtaking the *ſeventy* for the *three* other interpreters[d].

[c] That ORIGEN often preferred the *other* interpreters to the LXX, Dr. HODY has proved at large, De Bib. Textibus, &c. Lib. III. p. i. cap. 4.

[d] Ideo autem *lemniſcos* ab ORIGENE uſurpatos fuiſſe ait EPIPHANIUS, ut cum in editione τῶν LXX reperitur aliqua vox non cohærens neque aliis connexa, hoc ſigno notata, noveris ab uno vel duobus interpretum paribus ita verſum fuiſſe; ab uno ſcilicet, cum uno ſolum puncto linea ſignatur, tuncque vocatur *hypolemniſcus*; a duobus vero quando punctum utrinque ponitur, et tunc *lemniſcus* dicitur. Quod ut intelligas, hiſtoriam cellularum trigiuta ſex repetas oportet, ubi EPIPHANIO narrante, LXXII

Now,

Now, if theſe critical marks were fixed in the *Hexapla* by ORIGEN himſelf, they muſt, it ſhould ſeem from the nature of their deſignation, have been equally inſerted in the *other* Verſions, as in the *Septuagint* column. For without ſuch double inſertions, no reference could be made from one column to another. In this ſtate however, all the Verſions remained diſtinct. But when the *Hexaplar Septuagint* came to be copied, the paſſages under theſe ſigns in the *other* Verſions, being then eſteemed of great importance, were probably tranſcribed into the margin of ſuch copies — or perhaps, in ſome places, intermixed with the text. From the margin of *theſe* copies, they might unwarily be admitted, in ſtill greater abundance, into the body of *ſubſequent* tranſcripts; where, having now loſt their

interpretes bini, ſive per paria diſtributi, Scripturis interpretandis vacarunt. Hoc itaque ſibi vult EPIPHANIUS, iſtas lectionum diſcrepantias, quæ in *Origeniana* editione *lemniſco* vel *hypolemniſco* ſignabantur, eſſe varias tranſlationes, quæ ab uno alterove interpretum pari editæ eſſent. MONTF. Prælim. p. 41, c. 8. Vide EPIPHAN. Lib. De Menſ. et Pond. cap. viii. HODS. De Bibl. Text. &c. p. 150.

diſcri-

diſcriminative marks, they lay concealed, and carried the corruption downwards. "Ex "his igitur additamentis evenit, ut editio "LXX interpretum pura, et qualis erat ante "ORIGENEM, fruſtra quæratur hodie."

Upon the whole then it appears, that, as the firſt editions came out ſo late, numberleſs errors, of various ſorts, muſt doubtleſs have crept into them. For in all likelihood, they contained moſt of thoſe early corruptions, which the Jews had introduced into the old *Greek* verſion, and their own *Hebrew* text — and perhaps many of thoſe later miſtakes, that were committed by ignorant and careleſs tranſcribers; together with the alterations made by curious and daring critics, or more daring and licentious heretics [e].

The ſubſequent copies taken from *theſe*, as every tranſcriber was liable to commit

[e] Si Græcarum ſuperſtitionum patroni plurima adulterina pro veris ſuppoſuerunt; quid multo acerbiores eccleſiæ hoſtes Judæos? quid his etiam longe acriores impudentioreſque hæreticos fuiſſe cenſebimus? MASII Præf. in Gr. ed. JOSUÆ, p. 122.

freſh

freſh miſtakes, muſt be ſtill more imperfect. Different copies, however, ſerve in ſome degree to correct one another. And we have the happineſs to be poſſeſſed, I believe, of ſeveral — derived from *each* of the three forementioned capital editions — which might be uſefully employed to this purpoſe. For the *Alexandrian* copy is evidently derived from the edition of ORIGEN[f]: the *Vatican* from that of HESYCHIUS[g]: and BARBERINI's MS is ſuppoſed to contain (as far as it goes) the reading of the Κοινὴ[h], or LUCIAN's edition — "Κοινὴ enim a pleriſque Λουκιανὸς dicebatur."

[f] Porro *Alexandrinum* Codicem *Hexaplari* ORIGENIS editioni conſonum eſſe, non modo allegationes libri *Judicum*, quæ in ADAMANTII monumentis occurrunt, ſed et aliquot dictæ editionis capitula in antedictis MSS. Codicibus conſervata planiſſime oſtendunt. GRAB. Epiſt. ad MILL. p. 40.

[g] Cum igitur *Alexandrini* præſules ſeculi 4ti et 5ti poſt Chriſtum natum, iique ſoli, varios libri *Judicum* textus juxta *Romani* Codicis tenorem allegaverint, atque illos HESYCHII editionem ſive reviſionem LXX interpretum amplexos eſſe conſtet, nullus dubitandi locus relictus videtur, quin hujus exemplar *dictus* Codex exhibeat. Ibid. p. 45.

[h] Κοινὴν ſecutus eſt Codex Card. BARBERINI, qui prophetas complectitur, ut patet ex Scholio ad Hos. v. 3. ubi οἱ Ο΄ ci-

Con-

Conformable, I ſuppoſe, in the main to the *Alexandrian* — as proceeding from the ſame original — are the noted *Marchalian* and *Chiſian* MSS. And the *Vatican* is ſupported by the ſimilar readings of *other* copies, beſide thoſe that aſſiſted in furniſhing out the printed edition [i]. Nor is there any reaſon to doubt, but we ſhould alſo find, did we examine cloſely, ſome more of the copies tranſcribed from LUCIAN's [k].

It would therefore be a noble project — of infinite ſervice to the cauſe of religion — if ſome qualified perſon, upon due encouragement, would undertake to collate the ſeveral MSS of the *Septuagint* Verſion, that are now

tantur tanquam a textu diſcrepantes: ἐκ ἀπέχη ἀπ'.] A. ἐκ ἀπεκαλύφθη ἐξ ἐμοῦ. C. ἐκ ἐλάθησαν· Θ. καὶ οἱ Ο'. ἐκ ἄπεχειν ἀπ' ἐμοῦ. Et in ZACH. I. 2. οἱ Ο' a Κοινῇ diſtinguuntur. HOD. De Bib. Text. p. 617.

[i] Theſe were particularly, one from *Venice*, and another from Magna *Græcia*, now called *Calabria* — of which laſt MS. the editors ſay, cum *Vaticano* ita in omnibus conſenſit, ut credi poſſit ex eodem archetypo deſcriptus eſſe.

[k] For a full account of the ſeveral MSS of the *Septuagint* Verſion, I would refer the reader to LE LONG's Bibliotheca Sacra. Vol. I. cap. iii. § iv. p. 159. edit. *Paris.* 1723.

to

to be found — and then give us as correct an edition of that Verſion, as ſuch MSS and other materials would enable him to make. I ſay, *other* materials: for the MSS, though the chief, are not however our only dependance. Providence affords us many other helps; which, uſed with judgement, may contribute greatly to the ſame good purpoſe. For,

1. The original *Hebrew*, as it *now* ſtands, ſerves to diſcover thoſe various gloſſes and double rendrings, which crept from the margin into the *Greek* text; as well as to correct thoſe manifold errours, that are owing to the ignorance or careleſſneſs of tranſcribers.

2. The ancient *Tranſlations* made from the *Septuagint* ſerve to confirm the readings of it in ſome places, and to rectify them in others. And here I cannot but record the great value of the *Syriac* MS that formerly belonged to the learned MASIUS; which — being a literal verſion, made from a *Greek* copy tranſcribed by EUSEBIUS from ORIGEN's *Hexapla*, with all the genuine *obeli* and *aſteriſks* — would

would contribute more (if we had it entire) to the rectification of its correſpondent parts of the *Septuagint*, than any MS yet known in the world. But the only part that is publiſhed from it, is the book of JOSHUA: and if Dr. LENT[l], or whoever elſe may be its preſent poſſeſſor, were to publiſh the remainder[m] in the like form; as he would juſtly deſerve, ſo would he doubtleſs receive the united thanks of the republic of letters. — But we muſt not forget,

3. That the *Quotations* made by the early Fathers are likewiſe of great uſe; and will enable us to reſtore an infinite number of important texts to their primitive integrity.

By a proper application of theſe means — by a copious, accurate and well-digeſted collation — great improvements *might* certainly be made in a future edition of the *Septuagint* Verſion. And if ſuch improve-

[l] See Dr. KENNICOTT's ſecond Diſſertation on the *State of the printed Hebrew text*, p. 573, &c.

[m] The remainder contains the books of *Judges*, *Samuel*, *Kings*, *Chronicles*, *Ezra*, *Eſther*, *Judith*, *Tobit*, and alſo a great part of *Deuteronomy*. Vide MASII Epiſt. Dedicat. p. 6.

ments

ments *can* be made; we owe ſo much, moſt aſſuredly, to the honour and credit of this Verſion, upon which the Chriſtian church was eſtabliſhed, as to endeavour to reſtore it, as near as poſſible, to its original ſtate and perfection.

Such an edition would effectually anſwer, among other things, theſe truly great and important purpoſes. It would tend, in conjunction with the collated *Hebrew*, to clear and ſtrengthen the foundation of religion — It would contribute to remove numberleſs objections, diſcordances, and difficulties — And it would ſerve to juſtify the Apoſtles and Evangeliſts in the references they make to the old Teſtament. For how many of the quotations, which the Deiſts heretofore, on the ſole authority of the *Vatican* MS, pronounced to be *falſe*, has the *Alexandrian* ſince diſcovered to be *true?* And if ſome *few differences* ſtill remain; who knows, but *theſe* might gradually vaniſh upon a cloſe inſpection into *other* copies?

But there is another conſideration that ſhould urge us forward to this undertaking

ing — and that is, the faultineſs of the printed editions. For,

1. The *Complutenſian* edition, printed in the year MDXV, adhering to no particular copy, but taking out of all the readings that came neareſt to the *Hebrew* text, may be looked upon rather as a new tranſlation, than the ancient *Greek* verſion of the *Seventy*[n].

2. The *Aldine* edition, publiſhed at *Venice* in the year MDXVIII, follows indeed chiefly a particular copy, and is therefore more much ſimple and correct than the former; but nevertheleſs, as it contains many and frequent *gloſſes*, together with ſome *mixtures* from the other Verſions, it is far from repreſenting the true and genuine *Septuagint*[o].

[n] Vide FLAM. NOBILII PRÆF. Latina LXX Interp. Romæ edit. et USSER. Syntagma, Cap. viii. p. 80, &c.

[o] De *Veneta* editione pronunciat MASIUS (Annot. in Jos.) "Eſſe illam quidem ſimplicis interpretationis LXXII ſeniorum "exemplum; ſed haud purum, neque ab omni admiſtione ver- "borum THEODOTIONIS liberum." Nos vero integros fere *Jobi* et *Iſaiæ* libros ex mixta ORIGENIS editione hic expreſſos; et in primo *Jobi* capitulo non κεφαλὰς τρεῖς, ut apud LXX, ſed ἀρχὰς τρεῖς, ut apud AQUILAM, poſitas hic eſſe obſervavimus. Gloſſemata quoque plurima, in manuſcriptorum marginibus

3. The *Roman* edition, printed in the year MDLXXXVII, from the *Vatican* MS, with *Greek* Scholia, though preferable to all that were publiſhed before, is yet by no means to be depended upon, even for the true reading of that copy which it profeſſes to exhibit. It is ſo far indeed from being publiſhed *exactly*, that ſeveral readings of conſiderable conſequence — beſides thoſe that were taken in to fill up the chaſms — have been adopted from *other* manuſcripts [p].

4. Nor is the *Oxford* edition, publiſhed by GRABE in the year MDCCVII, from the celebrated *Alexandrian* MS, entirely free from all defects. It has undoubtedly great merit: and is infinitely ſuperior to all the reſt. But if the learned editor had been leſs influenced by the notion

primum notata, et in textum poſtea admiſſa, hic occurrunt: eaque non ex variis ſolum editionibus et verſionibus petita; ſed etiam in locis quos citaverunt Apoſtoli a vulgata Græca τῶν ὁ lectione diſcrepantia. USSER, Syntag. Cap. viii. p. 84.

[p] Vide Præf. edit. Romanæ præfixam, et ZACAGNII Epiſt. ad GRABIUM apud KENNICOTT, Diſſert. II. p. 408, &c.

he entertained of the abſolute integrity of the *Hebrew* text; and conſequently leſs ſolicitous to bring the *Greek* to a conformity with it — had he kept more faithfully to the reading of his copy — preſerved the orthography with greater exactneſs — and thrown his *emendations* into the margin, inſtead of filling it with the *real text* — his edition, in my judgement, would have been ſo much the more valuable, as the more truly expreſſive of the venerable MS, from which it was taken.

But notwithſtanding the corruptions introduced into the MSS, and the errours obſervable in the printed copies; let no one haſtily infer from thence, that the authenticity of Scripture is therefore precarious. In the midſt of all theſe errours and variations, "the foundation of God ſtandeth ſure — "having this ſeal[p]," that all copies concur and agree in ſupporting the eſſentials of religion. "Fruſtra," ſay I with VOSSIUS, "fruſtra itaque ſunt cum dicunt, quia nul-"lum exemplar ſit omnino purum, ergo

[p] 2 Tim. ii. 19.

" nuſquam eſſe ſacram ſcripturam. Imo " vero nullum tam mendoſum eſt exemplar, " quod non pro ſana Scriptura debeat haberi. " Abunde et copioſe e quibuſvis ſacrorum " librorum codicibus omnia ad ſalutem et " fidem neceſſaria poſſunt hauriri[r]."

" Take any one, take the moſt faulty MS, " *Greek* or *Hebrew*, now extant in the " world; and, I humbly preſume, it will be " found to contain the ſame Bible in the " main, and to teach the ſame great doctrines " and duties, as are taught at preſent[s]." But though the moſt faulty copies contain the ſame Bible in the main; yet, is it of no benefit, think you, that the Scripture ſhould be rendered as perfect as poſſible? Is it of no conſequence, that errours ſhould be corrected — omiſſions reſtored — interpolations removed — and tranſpoſitions adjuſted? Is it of no importance, that difficulties ſhould be cleared — differences reconciled — and the true

[r] De Tranſl. LXX Interp. cap. x. p. 29.

[s] KENNICOTT's *State of the printed Hebrew Text*. Diſſert. II. p. 585.

text

text ſettled and confirmed? Theſe are points of the higheſt importance: and ſuch as every well-wiſher to religion would rejoice to ſee eſtabliſhed. But how are theſe deſirable ends to be attained? not ſurely in the dull way of long-retailed and ill-grounded commentation; but by an accurate collation of MSS — which is the only thing, that can redeem us from the fluctuations of uncertain conjecture, and fix us on a ſolid baſis.

"Here then, if we would aſcertain, if "we would underſtand properly, the old "Teſtament; here we muſt begin. A col- "lation of its MSS muſt of neceſſity be the "foundation; and then will the ſuper- "ſtructure riſe with a truly majeſtic grand- "eur — firm and unſhaken by external vio- "lence, as well as juſt and harmonious "in its own proportions [t]."

And ſince the collation of the *Hebrew* MSS of the old Teſtament is now ſo happily advancing, under the hands of the learned

[t] Idem, p. 589.

Dr.

Dr. KENNICOTT; it were greatly to be wiſhed, when this is finiſhed, that ſome perſon of equal abilities, might be encouraged to undertake a like collation of the *Greek* MSS of the *Septuagint* verſion. Theſe two collations would mutually aſſiſt and ſupport each other — would confirm the text of the *old* Teſtament — and evince the fidelity of the quotations in the *new*.

Hence the two Teſtaments themſelves would become two *faithful* and *concordant* witneſſes for the truth and certainty of the Chriſtian religion. And then the repeated objections, which infidels draw from the preſent *differences* in their atteſtation, would entirely vaniſh; "and the mouth of wick-"edneſs," having nothing left of *that* kind to urge, "would be" effectually "ſtopped."

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| xiii. | 47. | 70. |
| xv. | 16, | 69. |
| | Romans. | |
| xv. | 10. | 85. |
| | Galatians. | |
| iii. | 10. | 16. |
| | 13. | ibid. |
| | Epheſians. | |
| iii. | 1, &c. | 67. |
| | Hebrews. | |
| i. | 6. | 85. |


FINIS.

# APPENDIX.

ON a review of the foregoing ſheets, I think it neceſſary, for the better explanation of ſome points and the correction of others, to add here a few Remarks; which the Reader is deſired to refer to their proper places.

Though the *Greek* interpreters, as repreſented in page 4, tranſlated according to the beſt of their judgement; yet it muſt be confeſſed that they often deviated from the true ſenſe and meaning of the text, eſpecially in the poetical writings, by reading it in a wrong manner; *i. e.* by annexing to the words wrong *vowels*. The LAW, being in conſtant uſe, they could read more perfectly; and therefore tranſlated it more accurately. And the preference, which they gave to it in com-

 pariſon

pariſon of the other ſacred writings, might induce them to employ more care and pains about it, than were afterwards beſtowed on the reſt.

When it is inferred, at the bottom of page 9. that the *Greek* verſion of the LXX continued in a pure, uncorrupted ſtate, quite down to the days of our Saviour; no more is inferred than what, I conceive, is juſt in the main; though not indeed ſtrictly accurate. For certain occurrences did really happen long before our Saviour's time, which prompted the Jews to make ſome palpable and wilful alterations both in their *Hebrew* and *Greek* copies. Thus, the diſpute that aroſe between the *Paleſtine* and *Samaritan* Jews, about the two mountains, *Ebal* and *Gerizim*, occaſioned the one or the other party to alter and corrupt the *Heb.* text in *Deut.* ch. xxvii. ver. 4. And there is likewiſe a corruption of ancient date, both in the *Heb.* original and the *Greek* verſion, mentioned in p. 41, &c, which owed its riſe to a ſimilar debate between

tween the Jews that lived in *Judea*, and thoſe that lived in *Egypt*. Some more of the ſame ſort may perhaps be diſcovered. But *theſe* I thought too few, and too minute, to merit a diſtinct and particular conſideration, as exceptions to the general inference.

To the paragraph that ends p. 13. l. 7. may be ſubjoined the following *note*.

From this uſe that was made of the *Septuagint* verſion by the ancient Chriſtians, it is eaſy to perceive, why the Jews of that age converted the *feaſt*, which had been annually celebrated in commemoration of its firſt compilement (PHILO de Vita MOSIS, Lib. iii.) into a *faſt*—which *faſt* is ſtill kept by them on the 5th day of the month *Tebeth*, anſwering to our *December*. Indeed, this verſion, which they formerly gloried in, and which afforded them real matter of *rejoicing*; became, by being thus produced againſt them, as real an occaſion of *ſorrow*.

Page 30. After, "as Dr. KENNICOTT has classed them"—insert a reference to this *note*.

See his *first Dissertation*, p. 321, 326.

And his *second Dissertation*, p. 536.

Page 33. l. 13. The words of ORIGEN are these: Διὸ οὐδὲν οἶμαι ἄλλο οἰκονομεῖσθαι, ἢ τοὺς νομιζομένους σοφοὺς, καὶ ἀρχοντας, καὶ πρεσβυτέρους τοῦ λαοῦ ὑπεξελεῖν τὰ τοιαῦτα, ὅσα περιεῖχεν αὐτῶν κατηγορίαν παρὰ τῷ λαῷ. Quapropter rem non aliter gestam esse opinor; quàm illos, qui censebantur sapientes, et principes, et seniores populi, suppressisse talia, quæcunque accusationem aliquam ipsorum continebant apud populum.

Resp. ad AFR. Ed. *Wetsten.* p. 234.

Page 41. See the whole transaction, relative to ONIAS's Temple, recorded at large by JOSEPHUS, *Antiq.* Lib. xiii. c. 3. upon which the learned Mr. BRYANT (in his *Observations on the ancient Hist. of Egypt*, p. 124, &c.) has made some excellent Remarks; well worthy of the Reader's perusal.

With

With regard to the *vowel points*, occasionally treated of in p. 78, &c. it may be neceſſary, for fear of being miſunderſtood, to expreſs my meaning a little clearer: My notion then is — that they were invented with a good deſign, in order to preſerve the knowledge of the language: — that they were at firſt few and ſimple; and were chiefly applied to ſuch *Heb.* words as conſiſted of the ſame conſonants, and yet conveyed different ſenſes, when differently pronounced: — that their original uſe therefore was to aſcertain the particular ſenſe of ſuch words in particular places, as appears from the *Rabbinical* precept, *Read not ſo, but ſo.* From this uſe they were afterwards, I ſuſpect, artfully perverted to the baſe purpoſe of extracting different ſenſes from controverted texts. By long cultivation they were at length improved to their preſent form; and then fixed to the whole Bible for the preſervation of that ſenſe, in which the learned among the *Jews* meant it ſhould be underſtood. And in this view they appear to be of ſignal ſervice, as they

not only help us to a good mode of pronunciation, but exhibit to us the moſt approved *Rabbinical* comment, that was ever made on the Old Teſtament.

Page 81. l. 9. The words of Rabbi BECHAI are here cited, not from BUXTORF, but from LEUSDEN's Phil. Hebr. Diſſert. xv. p. 171.

Page 137. The ſolution here offered, is built on the common interpretation of the word פאה, as it ſignifies *ſide*. But it may alſo be rendered *angle*. And according to this ſenſe, the ſolution, though ſomewhat different in the form, will ultimately come out the ſame as the other. Thus, at the *angle* B, for inſtance, draw, in the direction of the ſides, the two lines BK and BI, each equal to the other, and both together equal to 2000 cubits. And ſo again, through the other *angles* draw the other lines in the ſame manner. Then through the extremities of theſe lines draw the periphery as before; and the ſpace required will be exactly circumſcribed. This is perhaps the

the moſt expeditious method of reſolving the problem.

When it is ſaid, p. 151. that "the "whole text, by the omiſſion of the *obeli* "and *aſteriſks*, became throughout extremely "confuſed and vitiated" — the meaning is, that the ſeveral books of the Old Teſtament were thereby greatly affected; and "in ſuch places" often rendered very corrupt. And when the Reader is apprized, how vaſtly numerous theſe places were, he may not be ſo forward, as he might otherwiſe be, to cenſure the mode of expreſſion. If we may truſt to the fidelity of the accurate MASIUS, there were no leſs than 460 *aſteriſks* and 380 *obeli*, in the *Hexaplar* edition of the book of JOSHUA. And if this ſmall, plain, hiſtorical book contained ſo many; what muſt we think of the *other* books of Scripture, that are much larger and more difficult? And therefore how grievouſly muſt the omiſſion of theſe ſigns affect the verſion throughout? For the paſſages under the *aſteriſks* were *all* interpolations made by ORIGEN; and

*many*

*many* of thoſe under the *obeli* were, in all probability, interpolations likewiſe, made by prior hands. Since then the omiſſion of the *obeli*, as well as of the *aſteriſks*, was a ſource of corruption; I could wiſh the words in p. 151. l. 7. &c. might be altered thus.

" But no ſooner did they drop them (and " they began to drop them very early) than " the text became in ſuch places frequently " confuſed and vitiated. For ſeveral inter- " polations, by this omiſſion, paſſed down " for genuine, original, readings," &c.

By the *critical marks*, mentioned p. 154. the reader will underſtand me to mean *lemniſks* and *hypolemniſks*; which I ſuppoſe with MONTFAUCON (Prælim. in Hexapl. c. iv. § 4.) to have been marks of *better* and more *accurate* rendrings.

By the *firſt editions*, p. 155. l. 7. I mean thoſe of EUSEBIUS, LUCIAN and HESYCHIUS. And no one, I hope, needs be told, that under the edition of EUSEBIUS I comprehend that of ORIGEN, from which it was taken.

To

To what has been delivered, p. 161. &c. concerning the four principal editions, it may be of uſe to annex a ſhort account of the ſeveral editions derived from them. Therefore at the concluſion of the firſt paragraph, p. 161. l. 9. add,

From this edition, viz. the *Complutenſian*, was printed the *Septuagint*, which we have in the Polyglots of *Antwerp* and *Paris*; the former of which was publiſhed in the year MDLXXI, and the latter in the year MDCXLV. SANTANDREAS's edition printed at *Geneva* anno MDXCVI[a], and COMMELIN's at *Heidelbergh*, MDXCIX, are both likewiſe derived from the *Complutenſian*.

Page 161. l. ult. inſert, From this, viz. the *Aldine*, edition were printed the following editions in *Germany*, viz. that of *Straſburg* in the year MDXXVI. — the two editions of *Baſil* in the years MDXLV, MDL. — that of *Hamburgh* in the year MDXCVI,

[a] The edition ex officina *Sanctandreana*, which I ſaw, was publiſhed in the year MDLXXXVI. but at what place is not mentioned.

and

and that of *Frankfort*, MDXCVII: though the editor of this laſt impreſſion took the liberty of departing in ſome places from the *Aldine* edition, and of ſubſtituting what he judged more conformable to the *Hebrew* text from the *Complutenſian*.

At the end of the firſt paragraph, p. 162. add—This edition was reprinted by MORINUS at *Paris*, together with NOBILIUS's Latin verſion, in the year MDCXXVIII. And from *this* have all the *Engliſh* editions been publiſhed, viz. that of *London*, *anno* MDCLIII, which is full of faults—that in WALTON's Polyglot, publiſhed *anno* MDCLVII; and that of *Cambridge*, MDCLXV; which was afterwards republiſhed by LEUSDEN, at *Amſterdam*, in the year MDCLXXXIII. But the *Cambridge* and *Amſterdam* editions, though better than the reſt, and more uſed, are yet far from being true tranſcripts of the printed *Vatican* copy. Bos's edition printed at *Franeker* in the year MDCCIX is much more correct: but has alſo its faults; which

which may be ſeen noted in BREITINGER's preface.

At the end of the paragraph, p. 163. l. 12. add — And BREITINGER's edition printed at *Zurich* in the year MDCCXXX, though ſomewhat more correct than GRABE's, is yet liable to the ſame objections.

To this account of the *editions* of the *Septuagint*, I wiſh I were able to ſubjoin a catalogue of the ſeveral *manuſcript* copies of it — denoting the *places* where they are to be found; and deſcribing the *ſtate*, *condition*, &c. of them. But this I muſt refer to ſome other hand; — in which it may ſerve as a good introduction to the *propoſals* that may be made for collating the MSS.

And ſhould any perſon be ſufficiently encouraged to undertake this collation, he will, I hope, judge it adviſable to keep cloſe to the *orthography* of the copies; — to deſcribe the *words* in their *exact* form, whether *abbreviated*, or written at *full* length; — and to exhibit likewiſe a ſpecimen of the *characters* in which the copies are penned; at leaſt, the principal and moſt valuable of them.

them. These points have, all, their use: and should therefore be carefully observed. The two first would assist us in our conjectures on words *erased*, or *obscurely written*. And the last will help us to explain and conciliate numberless *variations*, owing to the similarity of letters: which variations, without being compared under the form of *uncial* characters — the characters of the best and most ancient MSS — could not so easily be accounted for. Vide MONTFAUC. Prælim. in *Hexap.* cap. iv. § 7. et BOSII Proleg. in LXX. cap. 3.

CORRECTIONS.

| Page | line | *for* | *read* |
|---|---|---|---|
| 21 | 16 | another | other |
| 27 | n. | THEODOSION | THEODOTION. |
| ibid. | | Syb. | Sibyl. |
| 36 | 10 | xxiiid | xxxiiid. |
| 41 | n. | קרתא | קרתא |
| 49 | n. | CAPEL | CAPPEL. |
| 55 | 2 | number | numbers |
| | 3 | gender | genders |
| | 10 | ? | . |
| 71 | n. | purum | parum |
| 76 | 10 &c. | *Jehova* | *Jehovah* |
| 92 | 15 | interpretation | interpolation |
| 97 | n. | observari | observavi |
| 136 | 9 | according | according to |
| 161 | n. | Latina | Latinæ |

*for* page 261, &c. *read* 161, &c.

FINIS.

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